A COLLECTION OF MEDITATIONS AND DEVOTIONS,

In Three Parts.

I. MEDITATIONS on the *CREATION.*

II. MEDITATIONS and DEVOTIONS on the LIFE of *CHRIST.*

III. DAILY DEVOTIONS and THANKSGIVINGS, *&c.*

BY THE

FIRST REFORMER of the DEVOTIONS

IN

The Ancient Way of OFFICES;

Afterwards reviewed and set forth

By the late LEARNED Dr. *HICKES.*

Published by N. SPINCKES, *M.A.*

LONDON:

Printed for D. MIDWINTER, at the *Three Crowns* in St. *Paul's* Church-yard. 1717.

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BRITISH MUSEUM

THE PREFACE.

THOUGH I am not deſirous to detain the Reader with any long Preamble, concerning the following Meditations and Devotions, I cannot but think it neceſſary however to preſent him with ſome ſhort account, both of the Author of theſe religious and truly Chriſtian Remains, and of the work it ſelf.

The Author of them was Mrs. *Suſanna Hopton*, a Perſon of Quality, Eſtate, and Figure in her Countrey; the ingeniouſly inquiſitive, and truly Devout and Pious Relict of *Richard Hopton*, Eſq; who had been one of the *Welſh* Judges in the Reigns of King *Charles* II. and King *James* II. His Seat was at *Kington* in *Herefordſhire*; and there ſhe lived divers Years after his Death, in great eſteem with her Neighbours, amongſt whom

ſhe did a great deal of good, both by her Example, and by her extenſive Charity; and where at length her loſs was greatly bewailed, and very juſtly, conſidering what a Benefactreſs they then wanted. There ſhe had a Collection of the beſt *Engliſh* Books of Devotion; and it appears by the Fruits they produced, that ſhe did not fail to make the beſt uſe of them, practiſing 'em in the ſtricteſt Manner.

For ſhe was well known to keep up a conſtant Courſe of Devotion, not only in herſelf, but in her Family, and not only on the Lord's-Day, but throughout the whole Week, ſetting apart five times every Day for religious Worſhip; from which ſhe would not ſuffer herſelf to be diverted by any Buſineſs that was not very extraordinary. Even in her old Age, and the cold Winter Seaſon, ſhe would be up, and in the Cloſet at her Mattins, by four of the Clock in the Morning, from which Cuſtom ſhe was for a long time not to be diſcouraged, either by the Effects of her declining Age, or by the Extremity of the Weather. So that ſhe might truly ſay with the Royal Pſalmiſt, *Pſal.* 119. 148. *Mine Eyes prevent the Night-watches, that I may be occupied in thy Words.* Tho' ſome time before ſhe died ſhe was prevailed with to forbear till five or ſix. She neither indulged herſelf in Diet nor Sleep, ſo much as her Years required, but contented herſelf with leſs in both theſe reſpects, than thoſe about her judged convenient for her. So much was ſhe above gratifying the Fleſh, and

ſo deſirous not to fall ſhort of any Mortification ſhe apprehended her Religion to have required of her.

She was a conſtant Obſerver of not only the Feaſts, but Faſts of the Church likewiſe, and was much ſcandalized at the Generality of thoſe, who profeſs themſelves Members of the Church of *England*, for ſhewing no more regard to ſuch Days. Wherein were ſhe but duly followed by others, the good Effects of ſuch a Practice might well be expected to ſhew themſelves here as well as they do in the *Greek* Church, of which it is noted in theſe times of Hardſhips and Ignorance amongſt them, that a great part of the Religion they have yet left, is owing to their conſtant Obſervance of theſe Solemnities.

And as her Prayers, ſo did her Alms likewiſe aſcend up to Heaven, to prepare her a place there, that when her Prayers here ſhould ceaſe, ſhe might be admitted to ſound forth eternal *Hallelujahs*, with the bleſſed Choir of Saints and Angels. For ſhe was not ſparing in theſe; but as ſhe had a Fortune to do it, ſo ſhe took care to diſpenſe them bountifully, though ſometimes with affected Secrecy, whilſt ſhe lived. And was liberally munificent when ſhe died. It would have grieved one to hear the ſad Lamentations that were amongſt her Neighbours at *Kington* not long before her Death, by reaſon of her Removal from thence to *Hereford*, where ſometime after ſhe ended her Days, after ſhe

had lived to a good old Age, being eighty one years old and upwards. Which time ſhe had improved to the beſt Purpoſes, in ſerving God, and doing good in her Generation. Nor was her Bounty confined to that Neighbourhood, tho' moſt remarkable there; for it extended to the poor and needy in far diſtant Places, where ſhe ſaw occaſion; as appeared from ſeveral Letters of Thanks, that were found amongſt her Papers after her Deceaſe. The bleſſed Fruits of which Benefactions ſhe now enjoys, when all the reſt of her Eſtate is of no longer uſe to her; but will do it more tranſportingly at the laſt great Day of Accounts; when our Bleſſed Saviour ſhall ſay unto her, *For as much as thou haſt done it unto any of the leaſt of theſe my Brethren, thou haſt done it unto me.* St. *Matt.* 25. 40.

Another good Quality obſervable in her was, that ſhe was of a very grateful Temper, inſomuch that when ſhe had any way received an Obligation, ſhe was obſerved to be uneaſy till ſhe had expreſſed her Senſe of it by a ſuitable Return, and uſually to the Advantage of ſuch as had obliged her.

And it is not to be wondered that a Perſon thus religiouſly diſpoſed, ſhould upon all Occaſions be ready to expreſs a particular Reſpect for the Clergy, and love as ſhe did, to converſe with ſuch of Note amongſt them, as ſhe could reaſonably hope to improve by, or be any ways aſſiſted in order to the right per-

performance of her Duty, tho' in an Age wherein too many are apt to ſlight and contemn them, and oftentimes for their very Work's ſake, and upon account of the ſacred Office whereto their Lord has appointed them, not conſidering that the Diſhonour done to them reflects upon our Lord himſelf, who has conſtituted them his Ambaſſadors, declaring withall, as he did to his Apoſtles, St. *Luk.* 10. 16. that *whoſoever ſhould deſpiſe them, would deſpiſe him, and whoſoever deſpiſed him, deſpiſed him that ſent him.*

She well remembred our Bleſſed Saviour's infinite Love, not only in dying for us miſerable Sinners, but moreover in inſtituting the holy Euchariſt, in memory of his Body broken, and his Blood pour'd forth for our Redemption, and not only readily embraced all Opportunities of attending upon this ſacred Ordinance, but did it with the greateſt Solemnity and Reverence. And well knowing what eſpecial Advantages the Devout Chriſtian receives from ſo near an approach to his Bleſſed Saviour, ſhe looked upon it, and longed after it, as a foretaſte of that heavenly Banquet whereof ſhe promiſed herſelf to be made Partaker, when ſhe ſhould be admitted to an immediate Enjoyment of him. It was the Delight of her Soul to commemorate his Love, and bleſs him for his Goodneſs, though in the humbleſt manner as ſhe could here, to whom ſhe is now ſending forth perpetual Hymns of Praiſe, together with

the happy Choir of glorified Saints, in a far better State; where we are ſure ſhe never will repent of any Care ſhe had taken to pleaſe God, and to promote her own Salvation.

And tho' not learnedly educated, yet by converſe with the beſt Divines, and the beſt *Engliſh* Authors, ſhe had attained to a very conſiderable Knowledge in Divinity; and has been a good Benefactreſs to the Age, by the religious and inſtructive Works ſhe has left behind her.

She was the firſt Reformer of the *Devotions in the antient way of Offices*, ſent up to the ſingularly Learned and truly Reverend Dr. *Hickes*, now with God, and by him reviewed, improved, and communicated to the Publick. Which ſhews her natural Genius, the Soundneſs of her Judgment, and the Divine Temper of her Soul, that led her to make Choice of a Book of ſuch unuſual Flights of Devotion, ſuch rapturous Fancy, and ſuch highly affecting Expreſſions, as are rarely, if ever, to be met with in any work of merely humane Compoſure. It was no little Time and Pains that ſhe laid out, in correcting theſe ſeraphick Offices, purging out what was offenſive in their original Draught, and fitting them for the uſe of all well-diſpoſed Members of the Church of *England*, whereby to elevate their Souls to God, and bring them as near to Heaven, as can be whilſt they remain on this ſide of it. A work that calls for our grateful Acknowledgments

at preſent, and may deſervedly render her Memory precious to ſucceeding Generations. The Reverend Mr. *Theophiphus Dorrington* gives this Account, of that Collection of Offices as reformed by himſelf, in his *Epiſtle Dedicatory*, that *it's Beauty is not concealed and diſguiſed by too much external Ornament, nor expoſed to contempt by too little; but it is fitted to poſſeſs Men's Minds, with that pure and peaceable Wiſdom which is from above, to excite Devotion in the coldeſt, and moſt careleſs Hearts, and to poſſeſs with a Love of Devotion, our too nice and witty Age, ſince here it appears ſo rational and ingenuous, even in it's higheſt Flights.* And the great and good Man before-mentioned, the late Dean of *Worceſter*, thinks it as it ſince appears, *a juſt Pattern for Chriſtian Devotion in all its Offices, being accommodated with great exactneſs of Compoſure to devout Perſons of all Tempers, and made not only to excite, but to govern and regulate Devotion; not only raiſing the Dull, quickening the Sluggiſh, and warming the Frozen Spirits, but tempering the Fervour of over hot Votaries, and ſecuring them with great Art againſt the Enthuſiaſm of their Tempers, and from running into the Reveries, and rapturous Exceſſes of myſtical Devotion.* Indeed it is a Book that has met with a ſingular Approbation; and very deſervedly, conſidering in what an inimitably affecting ſtrain it is written. Before it had appeared in a reformed

formed Dreſs, ſome had made Collections out of it for their private Uſe, which they highly valued and admired. After that a great part of it was at divers times ſurreptitiouſly inſerted into ſeveral religious Books, without any Intimation whence they were taken, till diſcovered by thoſe who had had an Opportunity of being acquainted with it. By which means it came to paſs, that many had been benefited by this Book at ſecond-hand, who never knew there was ſuch a Book in being. But now we have it in Perfection, by the kindneſs of this good Gentlewoman, and her devout and learned Friend lately deceaſed.

Nor did Mrs. *Hopton* employ herſelf only in Meditations and Devotions, but in the Argumentative way too. A very remarkable Evidence whereof ſhe has given in the Controverſy betwixt the Church of *England*, and that of *Rome:* It was once her great Misfortune, in her younger Years, to be won over to the *Romiſh* Communion. But upon farther Conſideration and Experience of the Doctrines and Worſhip of that corrupt Church, ſhe recovered herſelf, as Dr. *Reinolds*, Mr. *Chillingworth*, and others had done before her; and not only happily *remembred from whence ſhe had fallen, and repented and did her firſt Works*, but like one who underſtood well what ſhe did, gave her Reaſons for her return, in a Letter to Father *Turbervill*, publiſhed a little after her Death, in the ſecond Collection of Dr. *Hickes s Controverſial Letters.*

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Nor are theſe all the Works of hers, that have been formerly publiſhed; though all that bear her Name. For there was a piece of Devotion which now makes a part of theſe *Remains*, that was printed in 1673 for *Jonathan Edwin*, Entituled *Daily Devotions, conſiſting of Thankſgivings, Confeſſions and Prayers,*

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Prayers, by an humble Penitent. Of which the beginning of the Preface tells us, *they were the Devotions of a learned and pious Chriſtian, humbly offered up in due Order.* This little Book met with ſuch Reception, that by the Year 1703, it had a Fifth Edition, and there the Title runs thus; *The humble Penitent; or daily Devotions, conſiſting of Thankſgivings, Confeſſions and Prayers; with a Preparatory Exerciſe for a good Death. To which is added, the Sacrifice of a devout Chriſtian; or Preparations to the worthy receiving of the Bleſſed Sacrament. By a Reverend Divine of the Church of* England. Where the Preface to the Reader begins with theſe Words; *The following Meditations, Praiſes, Prayers, and Confeſſions were the Devotions of a moſt learned and pious Divine of the* Church of England, *humbly offered up in due order to the Divine Majeſty, as their Nature, and the time to which they are fitted,* required; and are ſaid to be then *offered, as being very rational, comprehenſive, and emphatical, to the moſt ſacred Conſideration and Practice of all thoſe holy and humbly* Votaries, that *may in any ſort be aſſiſted by, or delighted in the ſame*; with more to the like effect. But the late learned and pious Mr. Dean *Hickes* aſſures us, in his Preface to the Reader of his *Second Collection of Controverſial Letters*, that this venerable and excellent Gentlewoman was the true

Author

Author of theſe Devotions, as ſhe herſelf owned to him; adding moreover, that *ſhe had communicated ſome few Copies* in MS. whence he conceives, that both the Publication of the Book, and the Miſtake about its Author proceeded from *a MS. Copy out of a deceaſed Clergyman's Study, who was taken to be the Author thereof.* But they are now reſtored to the right Owner; and together with *a Preparatory Office for the Bleſſed Sacrament*, (of which I ſhall give an account in its proper Place) make up the laſt part of theſe Remains.

Which Remains conſiſt of three Parts, An *Hexaemeron*, or *Meditations on the ſix Days of the Creation*; *Meditations and Devotions on the Life of Chriſt*, *&c.* and theſe *Daily Devotions*. Each of which, I promiſe my ſelf, the devout Reader will be very well pleaſed with, and may if it be not his own fault, be profited by them.

Concerning the Subject of the *Hexaemeron*, I ſhall beg leave to obſerve, that as the noble Work of the ſix Days Creation, moſt glorioufly proclaims the Power, and Wiſdom, and Goodneſs of Almighty God, and ſo in a moſt wonderful manner ſhews forth his Praiſe, ſo have many great Perſons applied themſelves to recommend the ſerious and thankful Meditation of it, to their religiouſly and devoutly diſpoſed Readers. The famous Dr. *Du Pin* in his account of *Prudentius*, a celebrated

lebrated Hymnodiſt of the Fourth Century, informs us, that *he made a Commentary on the Creation of the World, to the Creation and Fall of the firſt Man, tho' it is not now to be met with.* Such alſo is the elegant Treatiſe with which S. *Ambroſe*, in the ſame Century, begins his Works; aſſigning a particular Book to each Day, whereby the more worthily to magnify the ſtupendous Productions of the great Creator. Upon the ſame Subject are the nine firſt Homilies of S. *Baſil* amongſt the *Greeks*, which his Brother *Gregory Nyſſen* will ſcarce allow to fall ſhort even of *Moſes*, in a Divine manner of Expatiating, upon his conciſer Hiſtory, of this amazing Inſtance of the Divine Omnipotence; in the beginning of a Diſcourſe which he alſo wrote upon the ſame Subject, and with the ſame Title; with which his Works likewiſe begin. After whom, in the ſixth Century, *Anaſtaſius* of Mount *Sinai*, afterwards Patriarch of *Antioch*, wrote twelve Books upon the ſame occaſion, of which eleven only were to be found till the Year 1682, when the learned Dr. *Alix* furniſhed us with the twelfth, from a MS. Copy formerly belonging to *J. Daille*, but then in the Poſſeſſion of Mr. *Colbert* Secretary of State to the late King of *France*. In the ſeventh Century the ſame matter was handled by *Johannes Philoponus*, and *Georgius Piſides*, and not long after by venerable *Bede*.

And

And now the ſame Argument is reſumed by this good Lady, not by way of Commentary or Explication, but rather of Recital and Admiration, and ſuch a thankful Elevation of the Heart to God, as muſt leave all thoſe without Excuſe, who are not hereby excited to fear, love, honour, obey, and praiſe him for his unſpeakable Goodneſs from Day to Day. Here ſhe proceeds Step by Step, obſerving how all Things received their being from his Power, and are ſtill preſerved and ordered by his good Providence, that Mankind in particular was not only made by him, but made after his own likeneſs, not only endued with Senſe, like the Beaſts and Birds, and Fiſhes, but with Reaſon and Underſtanding, whereby to capacitate him for noble Undertakings, and brought into a World all ready prepared for him, furniſhed with all things neceſſary for his Subſiſtence, and with abundant Comforts and Delights for his Entertainment, that by theſe meaner Enjoyments he might be led to the Meditation of ſuch as are infinitely more glorious, and might indefatigably labour to ſerve and pleaſe God, and ſo to prepare himſelf for a perpetual Enjoyment of him in a better World. Here alſo we are put in Mind, of what ineſtimable Bleſſings our good and gracious God continually Showers down upon us, and what miſerable ungrateful Wretches we muſt all be, if we do not approve ourſelves ſincerely affected, with a thorow Senſe

of

of ſuch unſpeakable Loving-kindneſs. And indeed how is it poſſible attentively to peruſe what we meet with in theſe moſt devout Reflections, and not have our Souls highly raviſhed and tranſported at the Thoughts of that Divine Influence, by which we *live and move, and have our Being*. Let but the devout Chriſtian ſeriouſly obſerve how all the other Works of the Lord *praiſe him, and magnify him for ever*, how *the Heavens declare the Glory of God, and the Firmament ſhews his handy Work, the Earth alſo with all the Works that are therein*, and how theſe all conſtantly obey his Commands, and anſwer the Ends of their Creation, and he muſt inevitably bluſh, and be heartily aſhamed to think that Mankind, the Lord of all, ſhould be the only ungovernable part of all this viſible World. Here he will find enough to humble himſelf, for all his Folly and Diſobedience, and to fill his Heart at the ſame time with Gratitude, and his Mouth with Songs of Praiſe to his Almighty, and moſt gracious Creator.

The next part treats of our Bleſſed Saviour's inexpreſſible Condeſcenſion, in order to the Redemption and Salvation of loſt Mankind; his Conception, his Birth, his Life, his Sermons, his Miracles, his Death and Paſſion, his Reſurrection, and the Deſcent of the Holy Ghoſt upon the Apoſtles, according to his Promiſe. Where the Chriſtian Reader will meet with Variety of devout Meditations

and

and Ejaculations, fitted to raiſe the well-diſpoſed Mind above all this World's Temptations, to fill it with the heartieſt Love of our bleſſed Lord, who has been thus infinitely tender to us, and has done ſo much and debaſed himſelf to ſo vaſt a Degree, to make us for ever happy. Here the devout Soul may entertain it ſelf without Satiety, may mount to Heaven in holy Raptures and Deſires, and pleaſe itſelf in ſounding forth the Praiſes of Him, whom it will be our mighty Happineſs, as well as our perpetual Employment, to bleſs, and praiſe, and honour, and adore to all Eternity in the other State.

All that farther Remains is the Collection of Devotions, called the *Daily Devotions*, &c. Which having mentioned before, and having aſſur'd the Reader, from Mrs. *Hopton's* own Acknowledgment to Dr. *Hickes*, that ſhe, and not the Clergyman in whoſe Study they were found, was the real Author of them. I have nothing more to add, but only to beg Pardon for a Miſtake into which I had fallen, and whereof I was not ſenſible, till it was too late to rectify it. For in the laſt Editions is added, *The Sacrifice of a Devout Chriſtian, or his Preparation for, and Reception of the bleſſed Sacrament*; which going along with the *Daily Devotions*, and no other Author being named for it, but on the contrary being put into my Hand as Mrs. *Hop-*

ton's, I over-eaſily believed it to be Hers no leſs than They, and accordingly took the Liberty to enlarge this little Tract out of ſome other Papers of Hers in hope thereby to render it more compleat, and more ſerviceable to the end it was intended for. And I hope whoſoever ſhall be at the Pains of comparing this Edition with any of the former, will find it to be ſo. But ſince a good part of it was printed, looking over Dr. *Hickes*'s Preface to his *Second Collection of Letters*, I find that he atteſts the contrary from her own Mouth, ſhe having herſelf told him, that *the Sacrifice of a Devout Chriſtian was not of her making, nor did ſhe know by what Hand it was done.* Which upon ſecond Thoughts makes me queſtion the Truth of this great Man's Conjecture, that theſe *Daily Devotions, &c.* being found in a deceaſed Clergyman's Study, were therefore concluded to be his, and publiſhed as ſuch. For tho' I did not perceive it before, yet now upon better conſidering the manner of Expreſſion here uſed, *To which is added, the Sacrifice of a Devout Chriſtian*, &c. *By a late Reverend Divine of the Church of* England, I am inclin'd rather to ſuſpect it to be an Artifice of ſome of thoſe concerned in the Publication, like that of the Editor of a Book printed in 1694, entituled, *The Government of the Thoughts, or a Prefatory Diſcourſe to the Government of the Tongue, by the Author of the Whole*

Whole Duty of Man. Which was certainly done with a Deſign, that this Treatiſe ſhould paſs for that excellent Author's; whereas it was only *the Government of the Tongue* was his. Nor is this the only Inſtance we have of this Nature. Whence I am tempted to believe, that the *Daily Devotions* were preſumed at leaſt (if not well known) not to be that Clergyman's; though ſome-body who was willing they ſhould go for his, added the *Sacrifice of a Devout Chriſtian*, which perhaps was his, that ſo his Name being ſubſcribed to that, he might paſs for the Author of the whole, and others might take him to be ſo, as eaſily as I did. I muſt confeſs the Prefacer to the Fifth Edition, is againſt me, affirming that the whole was the Work of the Clergyman; but I am not ſure the ſame Preface was in the former Editions. If I could be ſatisfy'd of that I ſhould ſubmit. But at preſent I think it not unreaſonable, that he who altered the Title of the Book may as well be ſuppoſed to have put a new Preface of his own before it; and knowing that the whole had been taken all along for the ſame Author's, might hence believe and affirm them to be ſo. But be that as it will. What I have offered is mentioned only as a probable Conjecture, and one too of no great Conſequence. As I hope neither will my miſtake be thought to be; eſpecially ſince this little Tract is now

in part truly Mrs. *Hopton*'s, though it was not before. And if it prove of use to him, for whom it was designed, *The Devout Christian*. It will be no wrong done him, that he has the Benefit of it, though it be not all the same Author's, whose I had taken it to be.



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THE

MEDITATIONS
ON THE
Six Days of the Creation.

MEDITATIONS *on the* First Day's *Creation.*

Let the Words of my Mouth, and the Meditations of my Heart, be always acceptable in thy Sight, O Lord, my Strength and my Redeemer.

IN *the Beginning God created the Heavens, and the Earth; and the Earth was void and without Form, and Darkneſs covered the Face of the Waters.* Gen. 1. 1. ℣. 2.

Thou, O eternal Father, didſt in the Beginning of Time, by thine eternal Son, through the Operation of thine eternal Spirit, who moved upon the Face of the Waters, give Beginning to all Things.

Thou haſt meaſured the Waters in the Hollow of thine Hand, thou haſt meted out the Heavens with a Span, thou haſt comprehended Iſa. 40. 12.

prehended the Duſt of the Earth in a Meaſure, and weighed the Mountains in Scales, and the Hills in a Balance.

The very firſt Word God ſpake, he created Light, and ſo not only drove away the Darkneſs from off the Face of the World, but illuſtrated the Heavens and the Earth with Splendor and Joy, and brought to all Things a beautiful Appearance; it being thought that the Angels alſo, who are Spirits of Light, were then and in that Word created. For Light is ſo glorious a Body, that our Saviour himſelf is called the *Light of the World*; Light having moſt Reſemblance of him, being Life and Joy to our Senſes, as he is to our Souls, Bodies, Senſes and all: So that Light is ſuch a Bleſſing, that we are unworthy to receive it, and deſerve eternal Darkneſs, if we praiſe him not for it.

John 8. 12.

Conſider, O my Soul, the Darkneſs which all Things were in. Till God created this Light, none could either ſee any Beauty, or enjoy any Profit by the Heavens and Earth, till the Light was made to ſee all in. Stand now in this Light, and behold! the Heavens, which before this Light were void of Inhabitants, are now all in an Inſtant fill'd with *innumerable Hoſts of glorious Angels*, which were the *Morning Stars and Sons of God*, that *ſang* ſo early Praiſe unto thee, O Lord.

Job 38. 7.

O how beautiful and admirable did Heaven become, flouriſhing and glittering now with that Army of celeſtial Spirits? O what Joy, what Contentment had they with ſeeing, and beholding one another in that State of Bliſs?

O the Joy of all Joys, to behold the Face of God their Creator, that ſo early adopted them to be his Sons!

Oh!

Oh! the heavenly Songs these Morning Stars did sing unto thee, O Lord, their Master. Up, up, my Soul among them too, and rejoice in their glorious Beings, and more in God that gave it them. Rejoice in the Service they do our Lord, and let it be the Desire and Delight of thy Soul, that they always praise him, and sing Hallelujahs to him for evermore.

O ye Angels of the Lord, bless ye the Lord, praise him, and magnify him for ever.

O ye Light and Darkness, bless ye the Lord, praise him, and magnify him for ever.

But, O my Soul, see here an Eclipse of these glorious Spirits of Light.

See here the Mutability and Uncertainty of all created Beings.

See here, and tremble at what the best are, without the supporting Hand of divine Providence.

Behold the miserable Effects of Pride and Ingratitude, that not being contented with such a glorious State, they did apostatize into the very worst of all possible Beings, and now remain in Darkness for ever, the just Reward of such Ingratitude and Rebellion.

But why, O Lord, didst thou suffer these glorious Spirits to apostatize and fall from thee?

Was it not to teach us, that none were in their own Natures perfect, but only thou alone, most holy and ever blessed God?

That none are of themselves immutable, but thou alone: That all created Beings have need of thy supporting Hand, and cannot of themselves subsist, till thou establish them by thine Almighty Power?

Learn here, my Soul, in their Fall, the Misery of those that are not contented with that Station that God has given them. Learn here to be in an

utter Abhorrence of all Pride, and to be ſatisfied, thankful and contented with the Being God gives thee. And learn alſo by their Fall, that thy whole Dependence is on God. O God, there is no Sanctity in any Being, if thou withdraweſt thine Hands. No Strength is ſufficient, if thou conſerveſt us not. If thou leaveſt us, we ſink and periſh; if thou viſiteſt us, we live and flouriſh. Angels themſelves without thee, cannot in their own Natures remain eſtabliſh'd. But thy Son's Merits have now reconciled all Things both in Heaven and Earth, and therefore by the Blood of the Croſs, they are eſtabliſhed as well as ſaved.

But thou, O moſt wiſe and eternal God, hadſt other Ends beſides theſe of Man's Inſtruction, for permitting the Fall of Angels. Oh! illuminate my Underſtanding to ſee thoſe Ends, that I may revere and adore thee in them. Certainly the End of their Fall was not ſo much to teach us, as to honour thee. The End indeed why the Knowledge of their Fall is communicated unto us, is, that we might fear thy dreadful Majeſty, and learn Man's Frailty by their Example; but Man is too ſmall a thing, that for his ſake alone, the glorious Angels ſhould be permitted to fall from eternal Glory.

Were they not, O my God, living and glorious Spirits, ſubſiſting by themſelves like thee; though not independent of thee, made to ſee thine Omnipreſence, and able to behold thine Eternity, that they might admire thy Goodneſs which runs parallel with either, and delight in thy Wiſdom, which ſhines infinitely in both? Were they not Spirits able to prize all the Glory of thy Kingdom, and to be preſent in all Places of thy Dominion, as Kings great and immortal, beholding all thy Works and glorifying thee? Were they

not able to know and love, and celebrate thy Praiſes evermore? Only Man's Inſtruction therefore could not be the End why thou permittedſt theſe glorious Spirits to fall; were there not ſome inward Rules, and beautiful Proceedings in thy Ways and Methods towards the Angels themſelves, which while we behold, and with Reverence admire, we are much more delighted than if they had fallen only for our Inſtruction.

O my God, thou art a ſovereign Lord of infinite Power! Was it therefore to ſhew thy abſolute Dominion, that they were made and deſtroyed? Or elſe, ſince thou art a God of infinite Juſtice, was it for the Declaration of thy Juſtice, that they were permitted to apoſtatize? Almighty Lord! Thou art as great in Mercy as in Power, and couldſt never uſe thy ſovereign Dominion againſt either Juſtice or Mercy; it was not therefore to ſhew thy ſovereign Dominion that they were permitted to fall, nor yet to declare thy Juſtice; for thy Dominion is exerciſed in doing Good, and thy Juſtice glorified by adminiſtring Rewards, as well as Puniſhments. Was it then to manifeſt thy Power in tormenting as well as in making happy? O Lord, not ſo! Thou art all Bowels of Compaſſion, all Love and Goodneſs, and delighteſt not in the Miſery of any of thy Creatures, much leſs in the Torments of thoſe glorious Spirits that were fitted to be Friends and Co-heirs of thine eternal Glory.

It is my Joy, that I am exalted to ſee thy Goodneſs in the Land of the Living. Thy Love, O Lord, was infinite unto them, therefore didſt thou give them infinite Treaſures to ſatisfie their Deſire, and infinite Glory to gratifie the Ambition thou hadſt implanted in them, that they might inherit the End, and enjoy the Benefit of infinite Riches.

But Glory ariſeth from an interior Excellency of a Being, and by inward Perfections only to be attained. That therefore they might be holy and wiſe themſelves, which is glorious, thou didſt permit them either to ſtand or fall; not at all deſiring they ſhould fall, but that by their own Choice, they might ſtand more perfectly in their Bliſs and Glory; which Choice and Delectation in thee, thou ſeeing in the good Angels, haſt confirmed and eſtabliſh'd it in them, as well as by thine almighty Power thou haſt ſaved and redeemed us by thy Son.

But, O the Wonder! How truly doſt thou ſay, that in giving us thy Son, thou doſt with him give us all things? For in giving us thine own eternal Son, thine own natural Son (by Generation) to redeem us, well mayeſt thou give us theſe thy adopted Sons to miniſter unto us; yet all theſe ſuperadded Mercies illuſtrate thy infinite Goodneſs, and incite our perpetual Praiſes.

It is wonderful, O Lord, it is wonderful to conſider, how many Ways thou haſt made theſe glorious Angels all miniſtring Spirits unto us. Very gratitude incites me to conſider them; thy Boundleſs Mercy compels me to praiſe thee for them.

Even theſe Sons of God, and Heirs, already inveſted with Glory, theſe glorious Angels, even theſe haſt thou made *miniſtring Spirits* unto us, and for us, when thou ſendeſt them abroad.

Heb. 1. 14.

Nay, we may reaſonably believe, thou haſt deputed to every Son of Man an Angel Guardian to attend and keep him, and ever to ſuggeſt what is needful for his Salvation, if by Sins we enforce not his Abſence.

The very Infants have their Angels which always behold thy Face, and even in that reſpect

our

our Saviour warns us *not to hurt one of those little Ones.* Mat. 18. 10.

St. *Peter* had his Angel: Why should I doubt of mine? I do not, O Lord, I do not, and therefore praise thee for him, and know (if Occasion be) thou wilt send whole Hosts of them to my Help and Rescue, as thou didst to *Elias.*

These blessed Angels therefore do serve us divers Ways, and in a wondrous manner in their several sort of Ministry unto us.

They reveal unto us the Will of God, and enlighten us in Knowledge. As the Angel said to *Daniel, I am come to teach thee.* Dan. 10. 13.

They direct and protect us in all our Ways, as the Angel led *Israel,* Exod. 23. for our Lord has said, he *will give his Angels charge over thee to keep thee in all thy Ways, lest thou dash thy Foot against a Stone.* Psal. 91. 12.

They comfort them that faint in the Way, as they did *Elijah,* bringing him Bread and Water; or *Hagar,* shewing her a Spring in the Wilderness to refresh her.

They help those that are entangled in the Way, as they did St. * *Peter,* when he was in Fetters. * Acts 12. 11.

They not only help us, but destroy our Enemies for us, as they did † *Herod* that detained *Peter,* and *Sennacherib* that oppressed *Israel.* † ℣. 13.

They *pray* for us, and carry up our Prayers for us. Rev. 8. 3.

They *rejoice* at our Conversion. Luke 15. 7.

They *take charge* of us at our Deaths. ——16. 22.

They are *Reapers,* gathering our Bodies from the four Winds in the Day of our Resurrection. Mat. 13. 39.

But above all, and wherein they pleaſe us moſt, they will ſtand together, and be ever in Fellowſhip with us before the Throne of God, praiſing and magnifying him for ever.

Lord! what is Man that thou art thus mindful of him, or the Son of Man, that thou thus regardeſt him? I know thy Providence can indeed alone do all this for us, which thou haſt deputed them to do: But it is thy Wiſdom and Goodneſs to employ them for us, that ſo all thy Creatures might be employed; they in miniſtring, we in receiving their Miniſtries: They in praiſing thee for our Converſion, we in praiſing thee for their Confirmation; that whilſt they ſerve us from thee, we might ever praiſe thee for them.

I therefore do praiſe and magnifie thy Name, for thy infinite Love and Charity to us which thou giveſt in theſe glorious Spirits. I beſeech thee give me Grace to imitate them in readily and willingly ſerving all Mankind, as they do; with infinite Love and Delight exempt from all Envy, as they do. Make us to obey thee in all things as they do: To pray for the Converſion of Sinners as they do; to rejoice therein as they do; to do thy holy Will in all things, as perfectly as they do; to praiſe and magnifie thy Name as exaltedly as they do.

Now for all theſe glorious Spirits, and all their glorious Orders, I praiſe and magnifie thy Name, and give thee Thanks:

For the Angels Tuition, and the Archangels Illumination:

For their Virtues, Miracles, Thrones, and Judgments:

Dominions and their Beneficence:

Principalities and their Governments:

Powers againſt Devils:

The Cherubins Knowledge and Seraphins Charity.

rity. Give me, I beſeech thee, O Lord, the Benefit of all their reſpective Offices, and make me learn from them to have a Care of my Soul, foraſmuch as they are ſo deſirous I ſhould be ſaved; as alſo from them let me learn to be careful of all thoſe under my Charge. O grant Illumination to my Soul, and enable me to give it to others.

Give me Virtues even to do Miracles; *i. e.* to live virtuouſly in this vicious World.

Give me ſuch a Throne in Grace, that I may ſit with thee in Glory.

Give me ſuch Dominion over my Paſſions, that I may be beneficent unto all.

Give me ſuch a Principality, that by Meekneſs I may inherit the Earth.

Give me ſuch Power to reſiſt the Devil, that no Temptation overcome me.

Give me a Cherub's Knowledge to praiſe thee, and a Seraph's ardent inflamed Affection to love thee.

Having a little reflected upon theſe glorious Spirits in thy celeſtial Kingdom, I now deſcend to the Contemplation of thy Works in Heaven and Earth, which on this Day thou didſt create, beſides them. But, alas! (moſt great and omnipotent Father) where were we when thou didſt lay the Foundations of the Earth? Job 38. 5. *Thou haſt laid out the Meaſures thereof alone; thou haſt ſtretched out thy Line upon it, and thou haſt plac'd it as a Center in the midſt of the Concavity of the Heaven, but yet of ſuch Greatneſs, Breadth, and Length, that we cannot aſſuredly meaſure the ſame.*

How great is thy Power in making a Bulk of this immenſe Weight, to ſtand up in an empty Space all about it, without any Prop or corporal Support? and yet thou *haſt laid the Foundations of*

this Earth ſo faſt, that it cannot be moved. Only thy Wiſdom, Goodneſs, and Power, is the Support thereof. O Wonder! O omnipotent Power! My Great God! make me to depend and rely on thee, be thou pleas'd to eſtabliſh my Heart for ever in Good. For although my earthly Body be heavy and weigh me down from thee, yet thou who doſt hang this vaſt Univerſe in the Air, and ſupport it with ſuch Facility, and ſecure it ſo firmly by thy Power, canſt alſo ſupport my Soul above my Body, and both Body and Soul from falling from thee into Deſtruction. Be thou pleaſed therefore to do it, and take me now and ever into thy Almighty Protection. And thou, Almighty Lord, who beareſt up the whole Weight of the Earth without leaning upon any thing out of thy ſelf, make me ſee my own Vanity and Emptineſs, and to expect all my Stability from thee alone.

Pſal. 51. 12. *O caſt me not away from thy Preſence, but ſtabliſh me with thy free Spirit.*

—39. 1. *O knit my Heart unto thee, that I may fear thy Name. Keep me in with Bit and Bridle, when I keep not cloſe to thee.* O compel me to come to thee, and remain always in thee, if I do not voluntarily and gladly adhere to thee, which is far better.

From this Form and Bulk of the World, return again, O my Soul, and make ſome grateful Reflections on the Light given thee this Day, to behold the *terreſtrial World*, as well as to ſee the *Celeſtial*, that thou mayeſt praiſe thy God for the Benefit thereof in both.

Conſider, O my Soul, how this Earth at the firſt Inſtant of Creation was void and

Gen. 1. 2. empty, and that *Darkneſs* did cover the Face thereof. Think if it could have ſpoke, how earneſtly it would have cried out for that Light

Light it wanted. Conſider how void and empty it was indeed, having neither Trees nor Inhabitants; and in this Light ſee the Wiſdom, Goodneſs, and Power of Almighty God in ſending all, and praiſe him for all. In this Light alſo look upon thine own ſelf. A Perſon earthly, miſerable, void, and empty, conceived in Sin, deſtitute, by the Fall of *Adam*, of the End to which thou wert firſt created and void of Grace and Virtue, covered all over with Sin and Darkneſs; then ſee alſo the Need thou hadſt of a Saviour; and then give Thanks for this Light of Mercy and Grace in him who is the Light of the World, and of every elected Soul, of whoſe Fulneſs we have all received, and of whoſe Mercy we are all filled.

O my God! ſince thou haſt given me the Being that I have, O give me that Perfection that I want. Come with thy Mercy to draw me forth of my Miſery; come with thy Light to illuminate my Darkneſs, and with the Graces of thy holy Spirit to fill my Emptineſs.

The Spirit moved (this Day) *upon the Waters.* Oh! the Myſteriouſneſs of theſe Words, and far more the Wonders of this myſterious Spirit: This Spirit, O my Soul, is the Holy Ghoſt, whoſe Work it is to perfect every imperfect Work.

He walked upon the Waters, though full of Darkneſs, to imprint upon them Virtue and Efficacy to do the Works, and produce the Things which after were to be produced out of them.

O bleſſed Spirit, thou doſt ſuccour them that are in Neceſſity, thou giveſt Light to them that ſit in Darkneſs and the Shadow of Death, and takeſt away Imperfection, and *filleſt* the *Hungry* with *good Things*, and makeſt perfect the imperfect; vouchſafe to come into my Soul, imprint in

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it thy Holy Motions, and make me fit by thy Virtue for all holy Operations.

But why, O bleſſed Spirit, art thou ſaid to walk upon the Waters, who art immoveable and unchangeable? Thou art in Heaven, and in continual Repoſe, How doſt thou move upon the Waters? Is it only here, and in this Life, for us, that thou art in continual Motion for, and upon poor wayfaring Man? Thy moving and thy walking, is not idle, but effectual, and yet thou moveſt not thy ſelf, but makeſt us move our ſelves towards thee, drawing us out of Darkneſs, and making us to walk in the Ways of Light, and making us of *Children of Wrath*, *the Sons of God*. O walk after this manner evermore upon us. And as to my ſelf, ſanctify, I beſeech thee, all the Waters of Tribulation that are in my Soul, and induce me powerfully to follow and obey thy moſt holy Will.

And, O my Soul, ſince this holy Spirit vouchſafeth his Influence upon thee, take heed of all thoſe Sins, and of any Sin that will force this holy Spirit from thee, in whoſe Preſence thy Life conſiſteth, and in whoſe Abſence Death enſueth. Be very ſolicitous to co-operate with him in his holy Motions, that he may aſſiſt thee with Perſeverance to thy Salvation. O divine Spirit! from thee is all my Good to take Beginning. Never ſuffer me to grieve thee with the Commiſſion of any Sin; but come, come upon the Waters of my Soul, and calm them, and in all Diſtreſs and Dangers, grant me thy Aſſiſtance for ever.

O my God, I do rejoice to ſee thy Goodneſs, Wiſdom, and Power in all Things, beſeeching thee to take Care of me alſo, for I am thy Creature; O do thou enable me to praiſe thee World without End.

I ſee

I ſee by the Light of thy Wiſdom, the Need the World was in, the Need my Soul was and is in of thy Light, both natural and ſupernatural. I praiſe thee heartily for both. I praiſe thee for thine infinite Wiſdom in creating all Things ſo by degrees, that thereby we may ſee our Wants, and better praiſe thee for our Supplies: And by praiſing thee for every thing apart, do the Work of Righteouſneſs, in being truly grateful for all. Methinks, O Lord, when I firſt ſaw Light in the Obſcurity of the World's Being, it was like a Torch in ſome dark Houſe. This welcome Light did firſt diſcover the Works of God, which had all lain dead and uſeleſs without it; this preſented unto us the beautiful and viſible Things that are in the World. Without Light, we could not ſee, nor walk, nor perform our bodily Works, nor enjoy theſe created Things. How unworthy are we of it, and of all thoſe Things it gives us the uſe of, if we praiſe not the Giver thereof? How great is the Benefit of Light in reſpect of its Qualities, which are to be pure, beautiful, ſwift, and communicative? it being wonderfully vigorous and diffuſive in its Operations; it not only illuminateth all the World, but admirably enliveneth it all.

This glorious Light muſt needs be a moſt bleſſed Thing: For God himſelf beholding it, ſaid, *it was very good*. If this corporal Light then be ſo beneficial and delightful, how much, O my Soul, is that ſpiritual Light which God hath given our Souls, more delightful and beneficial? For by this ſpiritual Light, God doth communicate unto thee the Influences of Celeſtial Graces and Virtues. This Light is the Beginning, Growth, and Increaſe of all Goodneſs. If therefore thou art obliged to be thankful

ful for the corporal Light, how much more for this ſpiritual Light?

Bleſſed be thy Name, O Lord, for that corporal Light, by which I ſee all viſible Things, but much more bleſſed be thy Mercy for this ſpiritual Light, by which I ſee the Things Inviſible. O Splendor of thy Father's Glory! Thou Light from which all Light proceedeth! Thou Day which doſt enlighten the Day, enlighten my Soul with thy Light. Be pleaſed alſo, O Father of Lights, who art the Giver of every good and perfect Gift, to continue the Light of thy Goſpel unto us, and to guide our Feet into the Way of Peace. For this Light ſheweth unto us the Errors of our Underſtanding, the Depravation of our Wills, the Diſorder of our Affections, and diſcovers unto us the Impurity of our Thoughts, and the Wickedneſs of all our Ways. This Light ſheweth me, that in my ſelf I can do nothing, and that in thee I can do all Things. *O ſend out thy Word and thy Light to teach me, and lead me in the Way everlaſting.* Think now, O my Soul, how God the Father ſaid by God the Son, *let Light be made*, and that by the communicative Goodneſs of God the Holy Ghoſt, in a Moment it was made; and ſeeing by his Wiſdom it was good, approved the ſame by the Spirit of Love, and took Pleaſure therein; for whatſoever is Good, muſt needs yield Pleaſure both to him that made it, and to all thoſe who participate of the ſame.

Great was the Contentment which thou, O holy Trinity, didſt take in the Light thou didſt create, and in the ſpiritual Light thou didſt give. O ſay within my Soul, let Light be made, and I will employ it all in beholding thee, thy Wiſdom, Power, and Goodneſs, and in contemplating thy

Beauties

Beauties and Glory, and praiſing thee for all. Conſider alſo now, O my Soul, the wiſe Providence of Almighty God, who divided the Light from the Darkneſs, that there might be Interchanges of both here upon the Earth. How long and tedious would the Night be without Light? How weary and faint were our Days without Night? How diſmal our Nights without Day? How troubleſome and burthenſome our Days without Night? How unuſeful, and unprofitable, and tedious would our Time be without Day and Light? And without this Light we ſhould neither enjoy the Works of God, nor praiſe him for them.

But from this Viciſſitude here, aſcend, O my Soul, to contemplate Heaven, where there ſhall be eternal Day without Wearineſs, and eternal Light without any Blindneſs or Darkneſs at all; for God is the Light thereof, and the Bleſſed ever enjoy it. There is all Virtue, all Sanctity, all Proſperity, all Joy, and no Satiety at all: There Sorrow, and Darkneſs, Sin and Death are done away, and all Tears wiped away from our Eyes. O fill me with thy Light of Grace here, and with this Light of Glory there.

Hail ſacred Light, which highly doſt excel,
And doſt our Sorrows and our Fears diſpel!
When firſt appearing thou didſt ſtrike the Sight
With darting Beams, all glorious fair and bright,
And wondrous charming, Oh! how great and full
Of ſparkling Glory! Oh! how beautiful!
How ſweet thy Shine! How raviſhing thy Rays!
Proclaiming loud thy great Creator's Praiſe.
When mavellouſly he had now decreed,
That Day ſhould Night, and Night ſhould Day ſucceed;

That

That this his Works and Wonders might display,
And shadow forth his own eternal Day;
Whilst that should temper the Day's increasing
Drought,
Moisten the Air, and make the Earth to sprout.
He gave the Word, and Day did straight appear,
Till Day at length declin'd, and Night drew near.
Night, which hovering with her sable Wing,
Doth Ease and Rest to wearied Mortals bring.
Thus Nights and Days, and Days and Nights do fly,
Returning in their Course successively;
Each with its Comforts, though of diff'rent kinds,
Both for our active and our drooping Minds.
Since then both Day and Night such Blessings bring,
By Day and Night let's bless our Lord and King,
The King of all the World, in whom we move,
And live, and are, the mighty God above.

Amen.

MEDITATIONS *on the* Second Day's *Creation.*

O all ye Powers of the Lord, bless ye the Lord, praise him, and magnify him for ever.

CONsider also, O my Soul, the wonderful Nature of the Firmament, that vast extended Space between the upper and the lower Waters, and by what mighty Power, and with what infinite Wisdom the great and good God *divided the Waters that are under the*

the Firmament, from thoſe that were above it, and the Divine Wiſdom doing ſo. Were all the Waters above the Firmament, we ſhould then have no Seas, no Fiſhes, nor Place for thoſe Wonders that lie in the Deep, no wholeſome Springs, nor ſovereign Wells, no pleaſant Rivers, nor rich overflowing Fountains, either for Drink, Health, Profit, Uſe, Cleanſing, or Medicine. And yet on the other ſide, were all the Waters contained in thoſe, and none above the Firmament, then no refreſhing Dews, no fruitful Showers, could fall upon us to repleniſh the Earth when it was dry and fruitleſs, nor to ſettle the Furrows thereof: *They are theſe Waters that make his Paths, or Clouds to drop Fatneſs.* Gen. 1. 7. Pſal. 65. 11.

Conſider alſo, O my Soul, that the very *Rain* from Heaven ariſeth from the *Vapours* that aſcend from the Earth, and even thoſe *Vapours* which are exhal'd from the ſalt and bitter Waters of the Sea, when they are once converted into *Clouds*, are afterwards diſtilled down in ſweet and *refreſhing Showers*, as it were giving Thanks for the Waters they receive; and as when there are no *Vapours*, there is no *Rain*, ſo believe, my Soul, without grateful Returns for Mercies, thou canſt not hope for any more. See yet farther, how neceſſary it was for the Divine Goodneſs to divide theſe Waters from the Waters. For as in the Firſt Day's Creation, he divided the Waters from the Earth, ſo on the Second Day, he divided the Waters from themſelves, becauſe he would leave the more groſs and terreſtial Waters upon the Earth, and lift up thoſe which are more ſubtil and delicate, into the Regions of the Air, which are the Clouds we ſee, which water and refreſh the dry Earth in convenient Seaſons, and makes it produce Fruits for our Life and Comfort. Hence it is that

God by his Providence doth govern and diſtribute theſe Clouds, carrying them by the Air whitherſoever he will, manifeſting his Mercy when our Neceſſity moſt requires it; who *giveth Rain upon the Earth, and ſendeth Waters upon the Fields*, as *Job* ſaith. And again, as he elegantly expreſſeth it, *He hath divided a Water-courſe for the overflowing of the Waters, he hath ſhut up the Sea with Doors, when it brake forth as if it had iſſued out of the Womb. He made the Clouds the Garment thereof, and thick Clouds ſwadling Bands for it, and brake up for it his decreed Place, and ſet Bars and Doors, and ſaid, hitherto ſhalt thou come, and no farther, here ſhall thy proud Waves be ſtaid. Who can number out the Clouds in Wiſdom, and ſtay the Bottles of Heaven? It is he that ſatisfieth the deſolate and waſte Ground, and cauſeth the Bud of the tender Herb to ſpring forth. He is the Father of Rain, and hath begotten the Drops of the Dew. He cauſeth it to come to his Land, whether for Correction, or for Mercy; for with God is terrible Majeſty.*

Job 38. —37. 22.

And indeed, O my Soul, wonderful it is to ſee how Almighty God beareth up in the Air, ſuch an Immenſity of Clouds charged with Waters, which yet when they fall, do not come all at once, but by little and little they water the Earth, which ſoaketh in the ſame. He maketh ſmall the Drops of Rain according to the Vapours thereof.

But who can underſtand the ſpreading of the Clouds? With Clouds he covereth the Light, and commandeth it not to ſhine by the Clouds that come betwixt.

Oh! how wonderful is it to ſee the Rain which ſo ſoftly falleth from the Clouds in Showers, and to have it again gently aſcend up in Vapours; and then again to ſee thoſe Vapours fall in recollected

Drops, not in *Spouts* or large and weighty Streams, that ſo it may not overwhelm and ſpoil, but quicken and refreſh the Face of the Earth: So that as *Job* ſaith, *he bindeth the Waters in his Cloud, that they break not forth together downward.* And if at any time they fall with greater Violence, it is he by whoſe Direction they do it; in like manner, as when they fall Drop by Drop, God ſtill counteth all their Drops, aſſigning the Place where they ſhall fall.

O moſt omnipotent, wiſe, and eternal, ever bleſſed Lord God, let the Clouds and Waters that be above the Firmament, as alſo the Waters that are in the Deep beneath, praiſe and magnifie thee for ever.

O ye Heavens, bleſs ye the Lord, praiſe him and magnify him for ever. O ye Showers and Dew, bleſs ye the Lord, praiſe him and magnify him for ever. Let the Drops of Dew glorify thee everlaſtingly, for the Being thou didſt give them, as well as the wonderful manner wherewith thou doſt diſtribute them. Rain down, I beſeech thee, upon my Soul, the celeſtial Waters of *Repentance*, that thoſe Vapours which ariſe from thoſe Sighs and Sobs of my Heart, for having offended thee, may be converted into Clouds of Fear and Care that I never offend thee more, but weep Showers of Tears for what I have already offended thee in.

But ſee now, O my Soul, farther yet into theſe viſible Works of thy *Creator*, and behold with Wonder, his Power and Goodneſs therein. Are the Clouds only the Receptacle for Rain? Are they not ſhady Covers and moiſt Engines to temper the Heat of the Sun, and to convey the ſame more moderately unto us? how glaring would the Light be without them? how ſcorching would the Heat be but for them?

Conſider, O my Soul, why God calleth the whole Firmament Heaven, even that which hath the Air. Is it not becauſe of the Similitude which the Air hath with the Heavens? for it is lifted up above us as the Heavens are, and it is tranſparent, and the Subject wherein Light is received. Now elevate thy Spirit alſo to contemplate theſe Myſteries, and in them thou ſhalt find the Properties of thine own Soul, which God doth make a Heaven too with Wiſdom and Holineſs. For the Soul having received of his Omnipotency, the Light wherewith the Underſtanding is illuminated, that alſo receiveth the Stability of Grace with which ſhe is fixed in the Firmament of Virtues; ſo that though I am mutable in my natural Condition, yet, O Lord, thou makeſt me capable of being ſtable and firm, by thine Almighty Grace and Protection, which I beſeech thee evermore afford me. Separate all earthly Affections from me, and let my Soul only retain and entertain heavenly Affections to thee, and to all others in thee. O give me abundantly of the celeſtial Waters of Repentance, and then, if it be thy Will, drop down the heavenly Waters of thy Comforts too, upon my dry Heart, that I may in all rejoice in thee the living God.

Conſider yet farther, O my Soul, how Rain comes down from Heaven ſeveral ways.

There is a Rain of the Word of Righteouſneſs, which, by its ſilver Drops, quencheth the Heat of Sin; every Verſe in God's holy Word is a pleaſant Shower, raining down Mercy and Judgment, Truth and Holineſs.

And this Rain of Repentance too comes down from Heaven, (as I have ſaid;) but becauſe it is ſo ſweet, I can never ſay it or deſire it enough.

Never did *David*'s Graces flouriſh more, than when he *watered his Couch with his Tears.*

Never was *Mary Magdalene* ſo beautiful in her embroidered Hairs, as in her glittering Tears. This Rain-Water, in virtue of the Blood of Chriſt, made St. *Peter* (and doth make all other Sinners) clean.

When St. *John* himſelf wept, then the Seals were opened. When *Daniel* wept, then his Prayers were heard.

Tears are powerful Orators for Mercy. The Tears of a Sinner are a reviving Spirit to the Soul. The Soul that once taſted the Sweetneſs of them in Repentance, would not be without them for all the World. Tears are the Wine of Angels, and the Delight of God, which falling from a penitent Eye are like Water dropping from the Roſes, ſweet, precious, wholſome, and delicious indeed. Tears are the beſt Engines and Water-Works to quench the Devil's Fires. Tears water the Heart, and refreſh it; waſh the Heart, and cleanſe it; and therefore he that doth not pour down Tears for his Sins, hath a dry and a foul Heart, harder and fouler than the Earth he treads on, for Tears ſoften the Heart as Rain doth the Earth.

Tears are a *Collyrium* which doth clear the Eyes of the Soul, altho' the Eye of the Body wax blind with weeping: The Sighs and Sobs which aſcend to God from a ſad and ſorrowful Soul, for having offended him, are like Vapours from ſalt Waters, which return in freſh Showers of Mercy. It is only in Heaven God wipes away all Tears from our Eyes, and therefore thoſe Tears which then will be wiped away muſt be heavenly Tears; and we muſt have Tears here on Earth to be wiped away in Heaven, or elſe we ſhall find no

Place there. These Waters that come indeed from above the Heavens, do praise the Lord, and magnify him for ever.

S. *Ambrose* saith, that the Prayers of Tears are more profitable than the Prayers of Words; Words may deceive us, but Tears never. When our Sins are set down in a Table-Book of God's Memory, Tears are the Spunge which washeth them out.

These heavenly Waters cure our Wounds, cheer our Souls, ease our Consciences, rejoice the Angels, please God. O Lord, so mollify my Heart, that whenever I offend thee, I may be wholly dissolv'd into *Tears* of Sorrow for such my Folly, and be then *melted* by those *Tears* in the Blood of Christ, all into *Mercy*, and *Loving Kindness* unto me.

O my God! Give me these *Living Waters*, that they may quench all *vain Desires* in me, and the *Thirst* of every *Vanity*. O give me these *Waters* in such Abundance, that I may wholly quench the *Flames* of *Hell!* O my God! Who can see thy *Works*, and not *admire* them? Who can *feel* thy *Mercies*, and not *praise thee* for them? As thou hast separated the *Waters* from the *Waters*, those *above* the *Firmament* from those *below* it, O! *separate the precious from the vile in me*, that I may retain that which is Good, and for ever extinguish wholly what is Bad. O multiply and encrease the Good, and wholly destroy all that is Evil in me, for thy Mercies sake. And tho', for the Evils I have committed, I have forfeited all the Good that ever I have received, yet behold, O Lord, I beg to be washed in the Waters of Repentance, sanctified by thy Son's Blood; and that the *Wind* of thy *Spirit* may drive away all my *Chaff*, thy *sanctified Afflictions* may winnow me clean, and thy infused *filial Fear*, and

Jer. 15. 19.

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my *habitual Care* co-operating with thy *preventing Grace*, may preſerve me from all *Relapſes*.

The Reaſons ſuppoſed by Divines, why God did not paſs his Benedictions on this ſecond Days Work, as he did upon the firſt and the reſt, is, becauſe the Work was not perfected till next Day. For tho' he had *divided* the *Waters*, yet he had not fixed the *terreſtrial Waters* into a *Sea* till the next Day; ſo that this Work being not *perfect*, he let it alone, to go on by Degrees unto *Perfection*, but never ſays, *it is very good*, until he ſees *Perfection* attained, or comprehended in it. O my God, give me *Perfection* in my Deſires at leaſt, and make me grow from *Grace* to *Grace*, from *Strength* to *Strength*, until I attain ſuch *Perfection* in *Act*, as thou wilt in thy Son accept.

O bleſſed Lord, who upon this Day createdſt the Clouds to rain down upon the Earth; ſhower down upon my Soul thy moſt abundant Graces. Thou who didſt this Day *ſeparate the Waters from the Waters*, ſeparate and diſtinguiſh, I beſeech thee, between my Tears of Repentance, and thoſe which I at any time have ſhed from *Perverſeneſs of Heart*, *Exceſs of Paſſion*, *violent Reſentment*, and other worſe and inexcuſable *Tranſports*. O caſt away theſe *evil Tears*, and drown them in thy Son's *Blood*, and *bottle up* all my *penitential Tears*, for my Good. Thou, who this Day didſt make the *Heavens* and the *Air*, without which I cannot breath naturally in the leaſt; infuſe into my Soul thy Grace, without which I cannot breath ſpiritually one Moment. Not one Sigh in my Prayers, nor one *Tear* for my Sins, can I have without this heavenly *Air* to refreſh, enliven, and moiſten me. Therefore I again beſeech thee, that as often as I take in, or let out the *Air* which I breath, I may receive in Grace from thee, and breath out Prayer and Praiſe

to thee. Accept now of my Praiſe I offer up to thee, for theſe Waters above the Heavens, *Vapours*, *Exhalations*, from whence come *Clouds* from the Ends of the Earth, *Storms*, *Dew*, *Hail*, *Snow* as *Wool*, *Hoar-Froſts* as *Aſhes*, *Ice* as *Morſels*, *Lightnings*, *Thunders*, *Winds out of his Treaſures*, and *Tempeſts*; let all magnify thee, and let us do it for all, O Lord.

And now, O my Soul, ſing with the *Pſalmiſt*,

Pſal. 17. 16, 17. *The Waters ſaw thee, O God, the Waters ſaw thee, and were afraid; the Depths alſo were troubled, the Clouds poured out Water, the Air thundered, and thine Arrows went abroad.*

Ver. 18. *The Voice of thy Thunder was heard round about, the Lightnings ſhone upon the Earth, and it was moved.*

Pſal. 135. 7. *Thou bringeſt forth Clouds from the Ends of the World, and ſendeſt forth Lightnings with the Rain, bringing the Winds out of thy Treaſures.*

Pſal. 65. 8, &c. *They that dwell in the uttermoſt parts of the Earth ſhall be afraid of thy Tokens, thou that makeſt the outgoings of the Morning, and the Evening to praiſe thee.*

Thou viſiteſt the Earth, and bleſſeſt it, and makeſt it very plenteous.

Thou watereſt her Furrows, thou ſendeſt Rain into the Vallies thereof, thou makeſt it ſoft with the Drops of Rain, and bleſſeſt the Encreaſe thereof.

Thou crowneſt the Year with thy Goodneſs, and thy Clouds drop Fatneſs.

They drop upon the Dwellings of the Wilderneſs; and the little Hills rejoice on every ſide.

Pſal. 148. 4, 7, 8. *Praiſe the Lord of Heaven, praiſe him in the height. Praiſe him all ye Heavens, and ye Waters that be above*

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the Heavens. Praiſe the Lord ye Dragons, and all Deeps, Fire and Hail, Snow and Vapour, fulfilling his Word.

Sing unto God, O ye Kingdoms of the Earth, O ſing Praiſe unto the Lord, who ſitteth in the Heavens over all, from the Beginning. For lo! he doth ſend out his Voice, yea, and that a mighty Voice. Pſal. 68. 32, 33.

Glory be to the Father, and to the Son, and to the Holy Ghoſt. As it was in the Beginning, *&c. Amen.*

Hark how God's Word the Waters does command,
That they forthwith obey, and parted ſtand!
Two different ways, how does it them divide?
Some upwards mount, and ſome again ſubſide.
In Vapours part aſcend, the Clouds to fill,
Part to refreſh the Earth, in Rain diſtill.
Mark how his Voice doth cut the Flames of Fire,
What whiſt'ling Winds do blow, and then retire;
How through the Air his pointed Arrows fly,
And how his Thunder rattles in the Sky:
He thunders, and the proudeſt Atheiſt quakes;
From Heaven roars, and Hell's Foundation ſhakes.
His Voice the Mountains and the Rocks doth rend,
And talleſt Cedars fall at his Command.
Which yet to lowly Shrubs no Hurt will bring;
Theſe, and their humble Valleys, laugh and ſing.
Sing, O ye Valleys, whom the Lord doth crown;
On you he drops his welcome Bleſſings down.
When I perceive it rain in timely Showers,
I ſee on you he fruitful Favours pours:
But when from Clouds a watry Torrent ſpins,
Methinks Heav'n weeps for our unwept for Sins.
And when on high I ſpy his beauteous Bow,
By this he does his Truth and Mercy ſhow.

Oh that I could to him make ſome Return,
And that I cannot do it better, mourn!
Oh from theſe Eyes that Floods of Tears might fall!
Tears for my Sins, which for them loudly call;
And that my Thoughts, as Vapours, may ariſe,
And mount to thee, my God, above the Skies;
To own my Guilt, and Pardon ſupplicate,
And never ceaſe thy Praiſe to celebrate.

Amen.

MEDITATIONS *on the* Third Day's *Creation.*

Let the Words of my Mouth, &c.

AND God ſaid, Let the Waters under the Heavens be gathered together unto one Place, and let the dry Land appear, and it was ſo. And God called the dry Land Earth, and the gathering together of the Waters called he Seas; and God ſaw that it was good. And God ſaid, Let the Earth bring forth Graſs, and Herb yielding Seed, after his Kind, and the Tree yielding Fruit, whoſe Seed was in it ſelf, after his Kind; and God ſaw that it was good: And the Evening and the Morning were the third Day.

Now conſider, O my Soul, that tho' the Waters were an immenſe Body, yet in a Moment Almighty God gathered them together, and reduced them all into one Place, which he called the *Seas*, and

and all those great Waters being led by his Power, keep their own Bounds and Channels, out of which they do not pass. Thou, O Lord, hast set them Bounds which they shall not pass, neither turn again to cover the Earth.

He sendeth the Springs into the Rivers, which run among the Hills. All the Beasts drink thereof, and the wild Asses quench their Thirst. Psal. 104. 10. ℣. 11.

Suppose now, my Soul, that thou hadst then had a Being, how wouldest thou have been amazed to have seen the Waters that cover'd all the Face of the Earth, as a Garment, on a sudden to have retired and withdrawn themselves into the Channel assign'd them by Providence? How wouldest thou have trembled at the Power and Majesty of God, to have seen them flee at his Rebuke?

How glad wouldest thou have been at this Appearance of Earth, which thou now seest; how unuseful to thee was it before, how profitable, how pleasant is it now? See by that universal Deluge, the Wisdom, Power, and Goodness of Almighty God in this Separation.

O God, how wonderful art thou in all thy Works? in Wisdom hast thou made them all. At thy Rebuke the Waters fled. They go by the Mountains, they go down by the Valleys unto the Place which thou hast founded for them. They turn not again to cover the Earth. Psal. 104.

None, O Lord, but thine own Omnipotent Hand could thus order that unruly Element.

And now, O my Soul, learn even of this unruly Element, of these roaring Seas, to become tame and calm, obedient and humble, at thy Maker's Commands. Their Propensity is to be above, and overflow the Earth, yet at his Command, and for the

the Benefit of thoſe that are to enjoy the Earth, they lie in the deep and hollow Cavities, into which they are hurl'd by the divine Command, and exceed them not. O God of my Soul, gather the Waters of my Affections, and the overflowings of all my unprofitable Thoughts, into thee the only Centre, and true Repoſe of Souls; make me, I beſeech thee, freely and willingly to deny my own Inclination in all things, to perform thy Will; make me to renounce all temporal Profit for the Good of others. Put me where thou wilt, give me what thou wilt, diſpoſe of me how thou wilt. In all the Diſpenſations of thy Providence I will reſt thankfully and contentedly. Only this I beſeech thee, leave me not to my ſelf, but deliver me from offending thee: And in all things elſe, do with me what thou pleaſeſt.

Let thy divine Preſence always go along with me, and then I am ſafe, and only then. And, O thou, who haſt put Doors and Bars to the Sea, and haſt ſaid, hitherto ſhalt thou come, and no farther, and here ſhall thy proud Waves be ſtayed, be pleas'd, I beſeech thee, to encloſe this turbulent Sea of my Heart within its preſcribed Bounds, and ſo faſten and lock its Gates with thy holy Fear, that my Soul may never more tranſgreſs the Rules that thou haſt given her. O, never let the unruly Waves of my Paſſions make me rebellious againſt thy Commands any more; but let that Power and Goodneſs which *ſtills the raging of the Sea*, ſtill the Rage of them too, and make me perfectly calm, meek, and truly obedient unto thy Word. O let me never be irregular in my Paſſions any more, nor let them draw me from thoſe Bounds of Reaſon, and Bonds of Religion and Sobriety which thou haſt aſſigned them, and commanded me to keep within the compaſs of.

Come

Come now, my Soul, and let us look a little farther into this Sea of Wonder, the wondrous Sea! and let us admire him that made it. See and conſider how ſpacious it is in its Extents, how fertile in its Productions, how reſtrained within its Limits. See its Ebbings and Flowings, for in that Tomb of Curioſity all Philoſophy is loſt. See its impetuous Waves, its fierce Streams, its deep Currents, its innumerable Springs. See how it environs the Earth, and yet overflows it not. See what a bottomleſs Gulph it is, and yet devours it not. This vaſt Creature contains more Wonders than Man's Tongue can expreſs. It receives all Rivers into it, and yet whilſt this Sea without ceaſing, receiveth that which it ſendeth forth, it ſendeth forth without ceaſing, that which it receiveth. It is a Mother, out of whoſe Bowels proceed an innumerable Iſſue of Springs and undrainable Fountains. O the Wonders that Almighty God did this Day, in gathering theſe Waters together, and in accommodating them all unto the Uſe of Man! How quickly at thy Word, didſt thou turn a great Part of the Earth which was ſpherical and round, into profound Cavities wherein the Waters ſhould gather themſelves? How eaſily didſt thou, my God, lift up high Mountains, like unto Walls this Day, and by this Separation didſt furniſh all Countries with that noble Variety of Plains, Hills, Valleys, and Havens which now they have! Thou ſhakedſt the Earth this Day out of her Place, and madeſt the Pillars thereof to tremble before thee; and yet ſo gatheredſt the Waters into the Sea, that there yet remain in the Earth ſo many Springs, Fountains, and Rivers as to refreſh it, and ſo many Wells which running through both rich and medicinal Mines, enrich it, and the Inhabitants thereof with Wealth, Health, and Medicine. O how

do

do the purling Brooks whiſper, the Forcible Torrents ſpeak, and the roaring Sea call aloud upon us to praiſe the Name of the Lord? *O ye Seas and and Floods, bleſs ye the Lord, praiſe him, and magnifie him for ever.*

Look yet farther, my Soul, with the Eye of thy Underſtanding, how the Waters of Rivers and Springs run in Checquers through the Earth, like Veins in the Body, in curious Channels, to refreſh the Bowels thereof, through which the Waters alſo that iſſue from the Sea, do paſs into the ſame. See how theſe Rivers and Fountains are rarely accommodated for every Place into which they flow. Some are mingled among the Hills and Mountains to allay the ſcorching Heat which their Height and Nakedneſs expoſe them to; and by the Deſcent of theſe Waters from the Hills, do wonderfully enrich the Valleys with the Fatneſs they bring from them. Conſider alſo the admirable Uſe of the Rivers unto us for Navigation, Tranſportation both of Man and Beaſt, Gold and Silver, Coal, Wood, Rarities, and all ſorts of Commodities, enriching the Poverty of ſome Places, abating the Redundancy of others, and equally conveying by mutual Changes, what is uſeful and beneficial unto all; thus delighting all Nations, employing all Perſons, and ſupplying them with thy gracious Mercies and abundant Bleſſings: Theſe Seas and Rivers, both Cauſes of in a great meaſure, and Means to convey all Things to us in great Plenty. Their Perpetuity and Continuance running always, and never failing of new and freſh Water, is both my Wonder and matter of Thankfulneſs too. When I taſte the Sweetneſs of theſe Waters, even of thoſe that come from the brackiſh Sea, I adore thee, my Creator, that ſtraineſt the Salt from them through the Pores of the Earth,

turning

turning their Acrimony into Sweetneſs, ſhewing thy omnipotent Wiſdom, Power, and Goodneſs, that can thus change one contrary into another for our Benefit. Even ſo can my good God change Sorrow into Joy, Vice into Virtue, Afflictions into Conſolations. Behold now alſo, how theſe Waters engender Fiſhes and Fowl, feed, nouriſh, and multiply them, and refreſh both Man and Beaſt. Theſe Waters cleanſe us with waſhing, they refreſh us with wholeſome Baths; they afford us Drink for Nouriſhment; they make the Earth fruitful, and our Bodies healthful; they delight us with Pleaſure, they keep alive Fiſhes and Fowls, Beaſts and Men, which would all languiſh and die without them. Conſider therefore how great the Want of them would be to all Things, and give him Thanks who hath created them, and given us ſo many great and rich Jewels, Treaſures, Benefits, Uſes, and Pleaſures by them. They contain Wonders not be expreſs'd, therefore well may Almighty God call out to us as he did to *Job*, *Haſt thou entred into the Springs of the Sea? Haſt thou walked in the Search of the Depth? Who hath divided the Water-Courſe for the overflowing of the Waters? O Lord, how wonderful are thy Works! In Wiſdom haſt thou made them all, the Earth is full of thy Riches; ſo is the great and wide Sea alſo wherein are things creeping innumerable, both ſmall and great.* So that *they who go down to the Sea in Ships, that do Buſineſs in great Waters, theſe ſee the Works of the Lord, and his Wonders in the Deep. It is the Lord that maketh the Sea, it is the glorious God that maketh the Thunder. He maketh the Deep to boyl like a Pot of Ointment. O that Men would therefore praiſe the Lord for his Goodneſs,* Job 38. Pſal. 104. 24. Pſal. 107. 27. —107.

and

Pſal. 136. *and declare the Wonders he doth for the Children of Men. O give Thanks unto the Lord, for his Mercy endureth for ever. To him alone who doth wondrous Things, for his Mercy,* &c. *To him whoſe Wiſdom made the Heavens, for his Mercy,* &c. *To him that ſtretcheth out the Earth above the Waters, for his Mercy,* &c.

Bleſſed art thou, O Lord, who didſt thus gather the Waters into the Sea, and make dry Land appear, that haſt thus gathered the *Waters as a Heap, laying up the Depth in Store-houſes.* Oh! bleſſed be the Lord for ſo glorious a World, *for the precious Things of Heaven, for the Deep that coucheth beneath. Thy Paths are in the Deep, and thy Footſteps are not known.*

And now, O my Soul, turn thy Conſideration towards the Earth alſo, which Almighty God this Day did diſpoſe of in ſuch a ſort, that part thereof was fat and fertile, and part thereof dry and barren, yet both repleniſh'd with his Bounty. The fat and fertile part thereof, he made proper for Plants, Trees, Corn, Graſs, and the other part he made proper for Mines and Veins of Gold, Silver, Tin, Copper, Iron, Lead, Coal, Sulphur, Alum, Chalk, *&c.* And now look upon this World with all theſe Riches in it, and ſee what Beauty, Profit, and Pleaſure God hath given thee in it. Conſider how poor and naked the World and thou hadſt been without theſe Treaſures, and value them accordingly. Never therefore behold it, but with Wonder and Gratitude, preſume not to enjoy it till thou firſt prize its infinite Value; and offer thy Thankſgiving for it. Look upon it with Delight, conſider it with Wiſdom. See how it is diſtinguiſhed with Hills and Dales, Fields and Woods, Meadows and Paſtures, Orchards and Vineyards. See and wonder at the prodigious quantity of Woods,

Trees,

Trees, and Groves that Almighty God doth ſometimes cover, ſometimes but fringe the Hills with. See the ſtately Oakes ſtanding in ſuch Majeſty, that they ſpeak the Power of their great Creator. See the Hills and little Mounts adorned with lovely Thickets on their Tops, and like a naked Body without, elſewhere. See how ſome are naked on the Top, and cloath'd only with them below, that by Variety thou mayeſt have Pleaſure, as well as Profit by their Treaſure, which is infinite and wonderful; theſe Trees affording us Shade, Health, Medicine, Wine, Oil, Gums, Spices, Timber, Fewel, Fruit for Profit and Pleaſure. And now from theſe, ſee how the Earth, beſides its Riches of this kind, is pleaſingly interwoven with Fields and Meadows, and though it be crowned with Woods, yet it is alſo beautified by theſe being delicately interlaced with Silver Streams, and plentifully ſtuffed beneath with Gold and other Minerals. It is enrich'd with Corn, cloathed with Graſs, Herbs, and Plants, intermixed and beautified with Flowers, which like Gold and Enamel, are ſo mixed, that it makes it moſt illuſtrious as well as lovely, rich as well as beautiful, affording us together, Food, Pleaſure, and Medicine. Lord! how deſtitute ſhould we have been without all theſe thy precious Treaſures, and yet how little do we value them now we have them? Remove this ſordid Ingratitude and Stupidity from us, and make us both thankful for our Enjoyments, and ſenſible of our Wants without them, that we may yet more praiſe thee for them. O what Art, what Order, what Curioſity haſt thou ſhewed in every Flower? How beautiful in Colours, how ſweet in Odours, how rare in Subſtance, how curious in Form and Matter, how rich in Uſe, in all, how full of Pleaſure? What a delicate Sight is it alſo to be-

hold the Corn in its first springing Verdure, in its encreasing Growth, thick-bearded, strong-headed, and at last full-blown, and bending it self in its Fullness to us, and for us? Oh, how I hear it in its gentle Waverings and Whistlings, laugh and sound thy Praise? Alas! how naked had the Earth been without this rich Furr and Garment? How weak should we have been without this Staff of Life? How filthy had we been without our Waters to wash us? How dry without our Rivers to refresh us? How desolate, naked, and barren without all these Treasures to enrich us? But, O how empty are we, for all this Fullness, of Praise and Thanksgiving to our Maker and the Giver of them all?

Observe, my Soul, that Almighty God commanded the *Earth to bring forth Grass, the Herb yielding Seed, and the Tree yielding Fruit, whose Seed was in it self after his kind*; which shews, that though he could create all Things of nothing, as he did the Heavens and the Earth, yet he would not create the Trees and Plants of nothing, because it was his Will and Pleasure that the same Earth should concur therein; to tell us, that tho' God greatly desires our Perfection, yet he will not work it alone, but will have our Endeavours also after it, he having given us more than a vegetative, even an animal and rational Life, and all, that we might the more freely co-operate with Divine Grace. For it is not enough, that we have our Calling from God, but we must make it sure with good Works too. It is not enough that Christ hath redeemed us, unless we secure our Redemption by Faith and Repentance. Not but that his Death is sufficient for all, but not efficient to us, till by Faith and Repentance it be forcibly applied. As the Earth therefore co-operates to the Production of her Fruits, so must we to the Production of all Virtues.

O most

O moſt perfect God, Fountain and Origin of all Perfection, who, the more to honour Man, and to conſerve his Liberty the more entire, wouldeſt not ſanctify and perfect him without his own Co-operation, behold a vile, miſerable Sinner, who here preſent my ſelf before thee, like the prepared Earth, ready and deſirous at leaſt, to receive the Plants of celeſtial Virtues. To thee, O Lord, it belongs to infuſe them, to thy Omnipotence to engraft them, but to me to receive them, to drink them in, and to nouriſh them by Love and Exerciſe, with Care and Fear, and to encreaſe them with Labour and Diligence, that ſo thou mayeſt proſper what thine own Hand hath ſown in the Earth of my Heart, and make it to flouriſh by the Dew of thy Bleſſing and Favour. In this bleſſed Seed-time of thy Grace, receive my Prayers for the Encreaſe thereof, and my Praiſes for all thy wondrous Works, as my little Capacity is able to give, till thou enlarge it with Eternity, which is yet too little to praiſe thee in. But even here, here will I magnifie thee, O Lord my King, and praiſe thy Name for ever and ever.

Every Day will I give Thanks unto thee, and praiſe thy Name for ever and ever.

All thy Works praiſe thee, O Lord, and thy Saints give Thanks unto thee.

They ſhew forth the Glory of thy Kingdom, and talk of all thy wondrous Works.

The Earth is filled with the Fruits of thy Works, thou bringeſt forth Graſs for the Cattel, and Herb for the Uſe of Man. Pſal. 104.

He bringeth forth Food out of the Earth, and Wine that maketh glad the Heart of Man, and Oil to make him a chearful Countenance.

He prepareth Rain for the Earth, and maketh the Graſs to grow upon the Mountains.

Thou, O Lord, viſiteſt the Earth, and bleſſeſt it; thou makeſt it very plenteous.

The River of God is full of Water: Thou prepareſt their Corn; for ſo thou provideſt for the Earth.

Pſal. 65. 9, 10. *Thou watereſt her Furrows, thou ſendeſt Rain into the little Vallies thereof; thou makeſt it ſoft with the Drops of Rain, and bleſſeſt the Encreaſe thereof.*

Thou crowneſt the Year with thy Goodneſs, and thy Paths drop Fatneſs.

Thou, O Lord, ſenteſt a gracious Rain into thine Inheritance to refreſh it when it was dry.

O come hither, and behold the Works of the Lord, how wonderful he is in all his Doings towards the Children of Men.

Glory be to the Father, *&c.*

O bleſſed Lord, who this Day didſt make dry Land appear, dry up my Sorrows with the Beams of thy Mercy. Give me firm Ground of Comfort in thee. Thou who didſt this Day create all kinds of Seeds, ſow in my Heart the incorruptible Seed of thy Word, in my Underſtanding the Knowledge of thy Works, in my Memory the continual Remembrance of them, in my Affections perpetual Praiſes to thee for them. O thou, who this Day didſt create innumerable and fruitful Trees, make me like a good Tree planted by the Waters ſide, bringing forth Fruit in due Seaſon. *For the Righteous ſhall flouriſh like a green Palm-Tree, and ſpread abroad like a Cedar in Libanus.*

Pſal. 92. 13. *Such as be planted in the Houſe of the Lord ſhall flouriſh in the Courts of our God.*

℣. 14. *They alſo ſhall bring forth more Fruit in their Age, and ſhall be fat and well liking.*

O my

O my God, make good theſe thy gracious Promiſes unto me, that I may now redeem my Time, becauſe my Days have been evil.

As I grow in Years make me grow in Grace. As in every Day of thy Creation thou doſt encreaſe thy Bleſſings, ſo in every Day's Meditation make me to encreaſe in Knowledge and Thankſgiving for them. I am aſhamed of that careleſs Negligence, and ſtupid Unthankfulneſs, and dreadful Inconſideration, I have been guilty of under all thy ſtupendous Works, which are all as ſo many Tongues to call upon me to praiſe thee. They have been Monitors to warn me, but alas! I have been deaf and dumb, and blind to thee therein. But bleſſed be thy Name, who haſt opened mine Eyes at laſt to ſee thy Wonders; and bleſs thoſe who have been aſſiſting to me therein. Thou haſt made me glad thro' the Works of thy Hands, and I will rejoice in giving thee Praiſe for the Operations thereof. It is a good thing to give Thanks unto thee, and to ſing Praiſes unto thy Name, O thou moſt Higheſt. To tell of thy Loving-kindneſs early in the Morning, and of thy Truth in the Night-Seaſon. For it becometh the Juſt to be thankful: And indeed moſt unjuſt are we to detain our Praiſes from thee. Every thing upbraids our Ingratitude, which we conſider not: Every thing, which we have ſeen or uſed, may riſe up in Judgment againſt us, if we praiſe him not for the ſame. Therefore to prize every thing according to its Value

Is our bounden Duty to God,
The fulfilling of the Law of Juſtice,
The Anſwer of our Obligations,
The only Expreſſion we can make of our Gratitude to God;
Its the way to all Rewards,

Its the very Fruition of all Mercies, It makes us capable of eternal Glory.

For never was grateful Servant shut out of his Kingdom, but the *unprofitable Servant shall be cast into utter Darkness, where shall be wailing, and gnashing of Teeth.* So that to be unprofitable under all the Means of Grace, is severely punishable, no less than the Disobedience of the Wicked and Reprobate. The *unfruitful Tree that bringeth forth no Fruit shall be cut down, and cast into the Fire,* even as well as the *evil Tree that bringeth forth bad Fruit.* But as for me, *I will sing unto the Lord as long as I live, I will praise my God whilst I have any Being. So shall my Words please him, my Joy shall be in the Lord. O speak Good of the Lord, all ye Works of his, in all Places of his Dominion; praise thou the Lord, O my Soul.* For thou, O Lord, hast given us Air to breath in, Fire to warm us, Waters to refresh us, the Earth to sustain us; all to be Store-Houses and Magazines of Provisions for us. Thou hast given us Corn for Bread, Fruits for Food, Flowers for Pleasure, Herbs for Medicine, Mines to enrich us, precious Stones to adorn us; all things to comfort and serve us.

Matth. 25.30.

Matth. 3.

O Lord, our Governour, how excellent is thy Name in all the World! There are yet greater things than these, for we have seen but few of his Works. For the Lord hath made all things, and to the Godly hath he given Wisdom. Lord make me holy, religious, devout and godly, that I may understandingly praise thee for thy Works.

Lo here, within the Waters liquid Womb
The unborn Earth lay, as in native Tomb;

Whilst

Whilſt ſhe at firſt was buried in the Deep,
And all her Forms and Seeds were faſt aſleep.
Th' Almighty Word then ſpake, and ſtreight was heard,
The Earth her Head up from the Waters rear'd.
The Waters ſoon, as frighted, fled apace,
And all were ſwiftly gather'd to one Place.
See now the Earth, with Life and Verdure crown'd,
Spring from her Bed, gay, vigorous, and ſound:
Her Face ten thouſand Beauties now adorn,
With Bleſſings numberleſs from Plenty's Horn.
Here, there, and ev'ry where they richly flow,
For us Almighty Bounty them does ſtrow.
The Hills and Dales, the Lawns and Woods around,
God's Wiſdom, Goodneſs, and his Pow'r reſound.
Both far and near his Wonders they proclaim.
How vilely then is wretched Man to blame,
If he forget to praiſe that liberal Hand,
Out-ſpread from Sea to Sea, from Land to Land?
Amen.

MEDITATIONS *on the* Fourth Day's *Creation.*

Let the Words of my Mouth, &c.

BEhold now, my Soul, with Wonder and Gratitude this glorious Lamp, and Light of Heaven, the Sun, and by ſeeing the want of it before, ſee its infinite Value now, and prize it, as if this Day it were firſt given unto thee; at leaſt let this Day be the time in which thou art thankful for

that Gift; for it is highly becoming, on the Day it was created, to be more eſpecially thankful for it.

This glorious Light of the Sun is the very Fountain of Light, whoſe Splendor is ſo great, that in coming into this World it obſcures all Stars, they being in its Preſence as if they were not.

Behold its Continuation, and Perpetuity in its Courſe, which is ſo conſtant that it alters not. See its Bigneſs and Magnitude, being, as ſome Philoſophers have calculated, ſeveral thouſand times larger than the Earth.

But beyond its Magnitude, it is moſt glorious in its Effects; in illuminating the whole World, in communicating its Light with great Liberality in a Moment, and without any Reſiſtance. It ruleth like a King of the Day, which Day it maketh with its ſwift Motion from *Eaſt* to *Weſt*.

Conſider its marvellous Efficacy in Heat, caſting forth its Beams like Fire, and withal that it hath Virtue to cauſe ſuch Influences, as do quicken and make the Plants, and other living things, to grow, helping all things both in their Life and Converſation.

It illuminateth all things, and diſcovereth the Beauty and Glory of the World. It cauſeth Springs, Rivers, Clouds, Exhalations, Rain and Dew. It digeſteth Minerals, quickeneth Vegetables, adorneth Gardens, animateth living Creatures, and makes Men able to live and enjoy them all.

It's an univerſal Bleſſing which irradiates all things here below, infinitely more glorious to the Eye of the Underſtanding than to the Eye of the Body.

As God, by reducing Light into one Body, made the Sun, ſo by the Beams of the Sun he gives Luſtre to the Moon. By rarifying the Waters into celeſtial Exhalations, he made the Firmament;

mament; and the Sun raiſing Vapours by its Heat and Light, by thoſe Vapours were the Skies created.

The Flowers, they are thruſt forth by the Sun's forcing Tranſpirations out of the Earth, whoſe groſs Materials the Sun refineth.

It keepeth Waters in their proper Temperament, inaſmuch as without it all Seas would be cold and frozen, and Fiſhes die therein; all Waters would be ſtiff and dead, and not pliable to the Force of any Wind that bloweth, or any Veſſel that paſſeth therein.

Without the Sun no Wind could wrinkle them into Waves, for the Winds are made by the Activity of its Heat, reſolving Snows, and Clouds, and Waters, into inviſible Exhalations: And were all the Waters frozen in the Sea, none could diſtil from the Fountains.

O eternal Sun of Juſtice, Light inacceſſible, in whoſe Preſence, not only the Stars, but the Sun it ſelf is obſcured. Thou art the only, the inexhauſtible Fountain of Light. Thou doſt illuminate all, eſpecially thine Elect, and with thy Light doſt give unto them all vital Heat and celeſtial Influences. Thou art he that ruleth over the Sun and the Day, over Times and Years; becauſe by thy Will they are diſtributed into their Order which we ſee. Let the Sun praiſe thee, Day, Night, Summer and Winter, Spring and Harveſt praiſe thee; and let all Things glorify thee, for all the Glory which thou doſt diſcover in this thy Creature. O let the Incenſe of our Prayers and Praiſes aſcend to the Sun of Righteouſneſs, who gives us this glorious Sun of the Firmament.

But, O my Soul, look yet farther into the wonderful Effects of this glorious Creature, that thou mayeſt yet more admire thy glorious Creator.

This

This Sun, as was before observed, has its Influence upon Minerals too; and tho' they be very hard, yet by Degrees it operates upon, refineth, and prepareth them: The Sun-Beams divide them curiously, and move their Particles, sever the Dross from the Gold, and bring the simple parts of Gold, and Silver, and precious Stones together; or at least they so prepare the Ore, that by the Help of Fire they may be brought together.

And thus also, O holy Jesus, be pleased to pierce and purify Man's Heart, and mine in particular. O be unto me a refining Fire; sever the Dross from the Gold, that I may have no Dross left in me. Melt my Heart that it may vapour into Tears to thee, and that it may be softened and refined by thy Heat to praise thee.

Consider farther, my Soul, consider this Sun in its wonderful Virtues, how it quickeneth Vegetables, ripeneth Fruits, beautifieth Flowers, exciteth their Odours, and maketh all their Virtues communicable to others: For without this Sun they would all be dead and frozen, lock'd up, and useless, sapless, languishing as in the Winter wherein all things are naked and bare, having neither Blossoms, Leaves, or Fruits; but after Winter is gone, then all things begin to spring, and flourish again: The very Birds in every Tree and Bough sitting, and, as it were, singing for Joy at the Sun's Approach.

But with how much more Joy then ought we to entertain the *Sun of Righteousness*, and bring forth Fruits of Love and Holiness, and Buds of Hope, Blossoms of Delight, Leaves of Profession, and Fruits of Execution, the Apples of Praise, and the full Grapes of Love? And being the natural Sun animateth living Creatures, *O Sun of Righteousness* animate and quicken me.

In

In the Cold and Snow all things droop, but at the Return of the Year, as if a new Life were infuſed, the Calves leap and dance in the Meadows, the Birds ſing Notes and Ditties, build their Neſts, bring forth their Young; and all the Earth is covered with Variety of curious little Creatures; and all theſe Effects of Life and Activity does the Sun cauſe in theſe animal Creatures; and all this while the Sun ſhines on Man, ungrateful Man, and Man notes it not, altho' this Sun fills his Veins with Spirits too, his Fleſh with Warmth, his Limbs with Agility, that he might walk comfortably and wiſely, thankfully and chearfully, amongſt the glorious Works of God. But alas! he is as if he had never ſeen the Sun, he lives like a Hog with his Head in the Mire, ſcarce lifting up his Eyes or Heart to behold his Wonders, or to ſee the Love of God to Man in all theſe things.

Even ſuch a Swine, my God, have I been too, and yet am too much; but thou who lifteſt up the Poor from off the Dunghil, lift me alſo, and all dull Souls and foul Sinners, out of the Sloath and Dunghil of our corrupt Hearts, to praiſe thy Name. I confeſs, my God, now I conſider this great Light, I am aſtoniſh'd at it; I cannot (now I ſee its Virtues and Wonders) leave gazing, and beholding it. O that I could find out its innumerable Benefits, and ſuper-eminent Excellencies, that I might praiſe thee for them ſingly, as I do now for them all together. For I ſee it is the Image of the Sovereign King, the Eye of the World, the very Heart of all Nature. I hear and ſee it daily ſpeaking to me out of the *Eaſt*, and when it approacheth towards the Gates of the Morning, it opens a little Eye of Heaven, ſends away the Spirits of Darkneſs, enlivens the Cock, and then calls up the Lark to Mattins; then by and by it gilds

gilds the Edges of a Cloud, then peeps over the Eaſtern Hills, then thruſts out its golden Horns like thoſe that deck'd the Brow of *Moſes* when he wore a Veil; and then at laſt it ſhews all his full, glorious, and fair Face, and full Light, and aſcends by Degrees to its full Meridian; ſometimes ſhining under a Cloud to ſhade its Splendor, ſometimes weeping to mitigate its Heat with ſafe and refreſhing Drops; and thus it ſpeaks unto us with as many Tongues as it hath Rays to glorify its Maker.

He cometh as a Bridegroom out of his Chamber, and like a Giant he rejoiceth to run his Courſe.

He out-ſhines the Stars of Heaven, and crowns the Rainbow in the Air.

On Earth he cauſeth Flowers, Fruits, Corn, Wine, Spices, Oil, Perfumes,

In the Sea Pearls,

In the Rocks precious Stones.

He throws Fire and Vigour into all things. His Preſence cauſeth Alacrity to all living Creatures, and his Abſence an Horrour to all Nature. His Motions are ſo rapid, his Revolutions ſo even, that in all its Reflections, in ev'ry Ray, it ſets the whole Divinity before our Eyes.

As oft as I ſee this Sun riſe, or ſhine, I muſt needs give Thanks to God that made and gave it.

O pardon my former Blindneſs and Ingratitude; too late am I come to know thee, too late am I come to love thee, too late am I come to praiſe thee, too late am I come to admire thy Wiſdom, Power, and Goodneſs in this Creature, which is ſo ſwift and ſo triumphant in its Courſe, *that it cometh forth from the uttermoſt parts of the Heaven, and runneth about to the end of it again, and nothing is hid from the Heat thereof.*

Pſal. 19. 6.

O Al-

O Almighty, Great, and Glorious Lord God, I praiſe and magnify thy Name for the Glory, Beauty, Life, and Benefit thou haſt given unto this glorious Creature, and for all the Bleſſings I receive by it, and for all the Benefits it gives to all the World. For by all them is thy Gift in it multiplied unto me. I praiſe thee exaltedly, for the Good this glorious Creature doth every Day unto all thy Creatures. And as it *rejoiceth to run its Courſe*, ſo make me to run my Race to Heaven with Joy and Perſeverance, till I be got far above it, and ſit down in thy Glory.

Now ſee, my Soul, how this glorious Light reſembles thy Creator, and is the greateſt Sign and Symbol of Divinity in all Nature, by which thou art more clearly, O Lord, known unto Men, than by any other Creature, being the very Shadow of the Divinity.

It is the moſt pure of all Bodies, it ſhines upon a Dunghil, yet returns undefiled.

Even ſo, O bleſſed Jeſu, didſt thou take our Body, and give it the Luſtre of thy Divinity without Spot or Sin, communicating unto ſinful Man thy Glory. It is the moſt beautiful of all Bodies. How much more beautiful art thou, O holy Jeſus, in the Beauty of Holineſs? thou art the Roſe of *Sharon*, thou art the Lily of the Vallies; thou art the Lily among the Thorns. As the Apples among the Trees of the Wood, ſo art thou, dear Jeſus, among the Sons of Men. I ſit down under thy Shadow with great Delight, and thy Fruit is ſweet unto my Taſte.

Thou haſt brought me into the Delights of Paradiſe, into the Glory of this World, into the Banqueting-houſe of thy Church; But whither am I ſtrayed? I am running after my Beloved, till I come to the Clifts of the Rocks, to the Wounds of his Side.

But,

But, O my Beloved, thou Splendor of Heaven, and Light of Angels, Fountain of Life and Light, make me yet to ſee farther into this wonderful Light of the Sun, which yet is but Dimneſs and a Shadow to thee, whoſe Light alone makes all Day to break from thine.

This Light again reſembles thee, for it is the moſt ſwift of all Bodies, but thou art ſwifter than it: Thou art like a Roe upon the Mountains, haſting to deliver us and to do us good.

The Sun is communicative, not containing it ſelf within it ſelf, but breaking forth continually, abundantly, ſwiftly. Yet thy Love, O bleſſed Jeſu, is more abundant than it, more ſwift, more continual, more communicative. Thou art the Light of Heaven, communicating thy ſelf to all. The Beams of thy Love ſhine wholly upon every Perſon, as the Sun alſo is ſhining wholly upon every One, ſeen by all Men in all Kingdoms and Ages.

This Sun is irreſiſtible, no Obſtacle can hinder it, it penetrates Glaſs, it ſinks into the Earth, it pierceth Fruits, and though by the Particles that ſtand between, it be again reflected, yet part of it falling upon the Pores of every Body, permeates and ſearcheth their very Center.

Juſt ſo, and much more ſo, are all Things naked, O bleſſed Jeſu, before thy Eyes, for thy Light of Truth and Love being once ſeen, puts all Error, Sin, and Impotency quite away. O bleſſed Jeſu, communicate thy ſelf in all theſe glorious Effects unto me.

And now, my Soul, let us go out of this glorious Tabernacle into the Withdrawing-Room, and Shade of the Night, and ſee what Treaſures lie there to entertain us, all ſent by our gracious Lord, as ſo many Marks of his Divinity, and Love-Tokens

kens of his Bounty to us. Behold here another great Light, a Moon to ſerve us by Night, as well as a Sun to ſerve us by Day, but more ſhady, more diſpoſing us to Repoſe. All the Greatneſs, Beauty, and Comelineſs it hath, it receiveth from the Sun, it follows the Sun, ſo that it hath always Light on that ſide towards it. He hath made the Moon to ſerve in her Seaſon, for a Declaration of Times.

From the Moon is the Sign of Feaſts, a Light that decreaſeth when ſhe is at her Perfection. The Month is called by her Name, encreaſing wonderfully, and being conſtant in her very Changes. It decreaſeth till it be conſumed, and then encreaſeth till it be at Full. It cauſes Influences and marvellous Effects in the Sea, and in living Creatures. She is regular in her Encreaſe and Wainings, and meaſured in all her Courſe: Effectual and fruitful in all her Impreſſions upon Nature on which ſhe produceth marvellous Effects; and therefore God ſaid, *let theſe Lights be for Signs and for Seaſons, for Days and for Years, and it was ſo.*

Shall they then be Signs, and ſignify nothing? No, doubtleſs, their Significations are great.

And ſeeing they are to rule over the Day and Night, it is clear, that they rule and govern by their Influences. God never gave to Nature a Power in vain. Time is meaſur'd out by Motion; and it is the Motion of the Sun and Moon that cauſeth Day and Night, Spring, Summer, Harveſt, and Winter. From which Converſion of Times all Changes proceed, Heat, Cold, Dryneſs, and Moiſture; by which Four is cauſed Life, Death, Generation, and Putrefaction; the Encreaſe and Decreaſe of all elementary Things, Animals, Vegetables, and Minerals. The Sun gives a vital Seed, and ſtirs up all to Motion and Action, quickens, and defends what it quickens: And the

Moon

Moon ſubminiſters Moiſture to preſerve what the Sun hath generated, and both Sun and Moon make uſe of the other five Planets for the varying of Things below, and tempering them divers ways according to their ſeveral Qualities; elſe all Things generated in the elementary World, would be of one Nature, and then it could not ſubſiſt: For Man having all Qualities and Elements in him, would not ſubſiſt without any one of them. So that it is proper to the Sun and Stars to cauſe Heat, Coldneſs, Dryneſs, and Moiſture, as they are near or remote in their Influences and Approximation; for ſo accordingly are they weak or ſtrong in their Influences.

Elevate thy Spirit, O my Soul, and contemplate the Moon as a Sign and Symbol of holy Souls, which Almighty God doth call beautiful as the Moon; which Beauty and Splendor conſiſteth in always beholding the infinite Sun of the Divinity, as in receiving from him the Splendor of divine Grace.

O Sun of Juſtice, on whom the Beauty of the Moon dependeth, grant me to follow thee with ſuch Fervour, that I may always receive Encreaſe of thy Grace with profound Knowledge of my Miſery, and never alter in my Service to thee, but by changing Vice into Virtue, good into better, virtuous Principles into religious Actions, that I may aſcend by the Steps of Nature to the Paradiſe of Grace, from that to the Throne of Glory.

And now ſee the Beauty of Heaven yet farther, in the Glory and Ornament of the Stars, giving Light in the higheſt Places of our Lord. At the Commandment of the Holy One, they will ſtand in their Order, and never

Eccluſ 43.

never faint in their Watches. Behold their Multitude, and ſee Heaven all decked with theſe glittering Gems. See and admire how theſe golden Studs do illuſtrate the Shades, and black Enamel of the Night. How does it ſhine with theſe twinkling Lights? and how lovelily is it illuminated with theſe ſprightly Lamps? They are as far beyond our numbering, as the Sands of the Sea, known only to him who calleth them all by their Names, and who alone can do ſo. He created them in their Luſtre, Magnitude, and Glory, as we ſee them all, in a Moment, and ſet them in their proper Places, where they are fixed with admirable Order and Agreement, like an Army of Soldiers ſet in Array. They are celeſtial Squadrons, becauſe every one keepeth conſtantly its Place, producing marvellous Effects by their Order and Diſpoſition which they have with one another, ſo appointed by God, whereof he is pleaſed to glory. *Canſt thou*, ſays God there, *bind the ſweet Influences of the Pleiades*, (the ſeven Stars) *or looſe the Bands of Orion? Canſt thou bring forth Mazaroth* (the twelve Signs) *in his Seaſon? Or canſt thou guide Arcturus with his Sons?* Theſe Stars with the Moon rule in the Night, ſerve us as Guides for our Journeys, both by Land and by Sea, and ſo adorn the Heavens, that we muſt be Stocks and Stones if we do not admire them, and ſing our Creator's Praiſe for them. Even ſuch, O Lord, have I been, but now from my Soul I cry out: Job 38. 31, 32.

O ye Stars of Heaven, bleſs the Lord, praiſe and magnify him for ever.

The Stars ſhine in their Watches, and rejoice when he calleth them, they ſay, here we are, and ſo with Chearfulneſs they ſhew their Light to him that made them.

I will now, O Lord, conſider the Heavens, even

the Works of thy Fingers, the Moon and the Stars which thou haſt made.

I praiſe thee, O Lord, for the Beauty and Number of theſe Stars which thou haſt diſpoſed of in Heaven after a wonderful Order, aſſigning to every one his proper Place, Splendor, and Office.

But Oh! how much more beautiful, O Lord, and admirable ſhall that Army of Stars be, which thou haſt, and doſt place in thy ſupream Heaven in like Order, and Diſpoſition, giving every one his Place according to his Merit, in thy Mercy. Make me, dear Lord, a Star in thy Church militant, keeping my Place and moving in my Sphere, like a faithful Soldier, performing my Watches without Defect of Duty; obeying all thy Precepts with Delight as readily and willingly, and yet with more Activity, if poſſible, than they, becauſe my Underſtanding and rational Soul gives me thoſe Capacities which they have not, they being but paſſive; but I by thy Grace may be as nimbly active, as they paſſively obedient in all their Motions. Therefore, O Lord, make me ſuch a Star in thy Church militant here, that I may ſhine for ever in thy triumphant Glory.

But, O my deareſt Lord, who haſt made all Things ſo glorious, how much more glorious muſt thy ſelf be? O call in the Heathen and all Idolaters, from worſhiping thy Creatures, from the Vanity of Idols, to the true Worſhip of Thee the great Creator of all the World, Men, and Angels.

And now we have moved among the ſuperior Lights, let us deſcend, O my Soul, unto the inferior Light of Fire, and make ſome grateful Reflections upon it alſo. This Light doth ſometimes ſupply the Abſence of the other Lights, by giving us Light in our Houſes by Night: And ſupplying the

the distance of the Sun by its Heat, it also dissolveth Cold, Frost, Ice, and Snow, reviving all this Body almost dead with Cold, and like the Sun in some measure also, communicating it self with Liberality and Facility to all, without any Diminution to it self: It is an universal Instrument of Good unto us; it seeths and roasts our Meats, it purifieth Metals, and works them into impressive Forms; it doth soften and liquify things hard, and harden those Things that are soft and need to be hardened; it consumeth Humidities with its Dryness, and is admirably beneficial to us in all its Uses.

Therefore, O my Soul, give Thanks unto the Lord for all the Benefits and Mercies which we receive thereby in thus relieving all our Necessities, and making gracious Supplies for all our Wants. Since without this Blessing, how cold and naked, raw and crude should we, and all our Food and Sustenance be? and without Fire, innumerable Things would be of no use or benefit to us at all. What a Grave would our very Bed be? How raw our Stomach? How cold our Heart? How stiff and frozen our Limbs without this Blessing? and by it, Oh! how comfortably do we enjoy all Things helpful, healthful, and profitable to us. This Fire resembles, or at least minds us of the Holy Ghost, who descended in fiery Tongues, to give Men Zeal and Fervour to praise him. Lord, touch my Heart and Tongue with this holy Fire, that I may ever flame with Love and Devotion to thee. I therefore praise and magnify thy Name, O eternal Fire, for the double Fire thou hast given me; the one corporal, the other spiritual, recreating, enlivening, and enlightning both our Bodies and our Souls. Enflame me, dear Lord, enflame me with the Fire of thy Love, that like Fire indeed it may ascend

on high to thy Divinity, with whom, I beſeech thee, let me be join'd in perfect Unity.

O ye Fire and Heat, bleſs ye the Lord, praiſe him, and magnify him for ever.

O ye Dews and Froſts, Ice and Snow, praiſe him, and magnify him for ever.

O ye Nights and Days, Light and Darkneſs, bleſs ye the Lord, and magnify him for ever.

O ye Lightnings and Thunders, bleſs ye the Lord, and magnify him for ever.

O Lord, make my Underſtanding to abound like *Euphrates*, and as *Jordan* in the time of Harveſt, that I may praiſe thee acceptably for all thy wondrous Works.

Let me look upon the Rainbow alſo, and praiſe thee, for thou haſt made it very beautiful in the Brightneſs thereof. It compaſſeth the Earth with a moſt glorious Circle, and the Hands of the moſt High have bended it. *By his great Power he made the Clouds firm, and the Hail-ſtones are broken ſmall.*

At his Sight the Mountains are ſhaken, and at his Will the Wind doth blow.

The Noiſe of the Thunder maketh the Earth to tremble, ſo do the Northern Storms and the Whirlwind. As Birds flying, he ſcattereth the Snow, and the falling down thereof is as the Lighting of Graſhoppers.

The Eye marvelleth at the Beauty of the Whiteneſs thereof, and the Heart is aſtoniſhed at the raining of it.

The hoar Froſt alſo as Salt he poureth upon the Earth, and being congealed, it lieth upon the Top of ſharp Stakes.

Ecclus 43. *It cloatheth the Water, as it were a Miſt coming ſpeedily.*

A Dew coming after the Heat, refreſheth.

He ſendeth out his Word and melteth them, his Word runneth very ſwiftly.

He

He giveth Snow like Wooll, and ſcattereth the Hoar-Froſts like Aſhes. Pſal. 147.

He caſteth out his Ice like Morſels, who is able to abide his Froſt?

He cauſeth the Wind to blow, and the Waters to flow.

Therefore praiſe him Sun and Moon, praiſe him all you Stars and Light.

Praiſe him ye Heavens of Heavens, and ye Waters that are above the Heavens. Pſal. 148.

Let them praiſe the Name of the Lord, for he commanded and they were created; he hath eſtabliſh'd them for ever and ever; he hath made a Decree which ſhall not paſs. Praiſe the Lord, ye Dragons, and all Deeps, Fire and Hail, Snow and Vapours, fulfilling his Word.

Mountains, and all Hills, Trees, and all Cedars, praiſe ye the Name of the Lord.

O give Thanks unto the Lord, for he is gracious, and his Mercy endureth for ever.

Who only doth wondrous Works, for his Mercy endureth for ever.

Who by his excellent Wiſdom made the Heavens, for his Mercy endureth for ever.

Who made great Lights, for his Mercy endureth for ever.

O Lord, our Governour, how excellent is thy Name in all the World!

A fit Regiſter of God's various Wiſdom, yea the Treaſure-Houſe thereof is the whole Univerſe, wherein all his Works are done in Number, Weight, and Meaſure; all which, by their Operations and Impreſſions which they make, are eaſily to be diſcerned to be nothing but the Footſteps of his Majeſty.

O my God, make me to imitate thy Goodneſs in this Day's Creation. Thou doſt cauſe the *Sun to riſe upon the Juſt and the Unjuſt:* Make me to extend all the Kindneſs I can unto all, *but eſpecially to thoſe of the Houſhold of Faith.* As the Sun ſhineth upon my Body, make thy Face to ſhine upon my Soul. As the Sun draweth up Exhalations from the Earth, ſo raiſe thou my Thoughts and Deſires to heavenly Objects. As the Sun melteth Snow and Ice, melt my frozen Heart, and cleanſe and refine it from all Droſs of Sin. As the Sun expelleth all Miſts of Darkneſs, do thou expel all Miſts of Error and Ignorance from me; all Gloomy, Sooty Melancholy, and Paſſion from me. As the Sun cleareth the Air from Foggs of noiſome Vapours, let thy holy Spirit clear my miſty Soul from all the Foggs of Sin; and clear my Will from all noiſome Affections, and clarify and purify me throughout from every thing that doth offend thee. Give me Grace to learn of the Sun, Conſtancy in ſerving thee, and make me conſtant and unwearied in my Courſe therein, that as the Sun ſhineth here, I may ſhine hereafter in Glory. *Amen.*

I.

Thou Lamp of God, and ſpacious World's vaſt Light,
Of thee how ſhall I ſing? Of thee how write?
For here I find the Danger is,
With Bards of old, the Way to miſs.
Of thee a God, they ſtrangely wond'ring made,
And to thy Fire devoutly Homage paid.

II.

The ancient Bards did ſee, and do, no more.
But I a brighter Sun than thee adore.
The Sun, I mean, that gave thee Light,
A Sun ten thouſand times more bright.

Ah!

Ah! who can thee ſufficiently admire,
O God, my Sun, or thee enough deſire?

III.

Hail, thou faint Image of th' Eternal Sun!
O that with thee my Race I now could run!
Oh that I could with thee obey!
And oh that I did never ſtray!
But with thee always keep within my Line,
And with thee always in his Service join.

IV.

Thy influential Heat all Places warms,
And every Creature feels thy living Charms.
The Fields do laugh, the Woods do ſing,
The Hills do dance, the Valleys ſpring.
The Fields and Groves, the Meads and Paſtures live
By Heat, which God to thee at firſt did give.

V.

The Plants, and Birds, and Beaſts do all conſpire
In this; and thee do eagerly Deſire.
Nothing we meet with here below,
But what by thee doth live and grow.
Oh! how thou doſt with Youth and Vigour fill
Thy Subject Earth, which Lifeleſs would be ſtill!

VI.

Me with new Life from God thou doſt inſpire,
That ſeeing thee I burn with rapt'rous Fire.
Thou art the Glory of thy Lord:
Thou art the Image of his Word:
And I with thee now praiſe my LORD and thine,
That he my Sun, may ever on me ſhine.

Amen.

MEDITATIONS *on the* Fifth Day's *Creation.*

Let the Words of my Mouth, and the Meditations, &c.



ND God ſaid, Let the Waters bring forth abundantly, the moving Creature that hath Life, and Fowl that may fly about the Earth in the open Firmament of Heaven. And God created great Whales, and every living Creature that moveth, which the Waters brought forth abundantly after their Kind, and every winged Fowl after his Kind, and God ſaw that it was good. And God bleſſed them, ſaying, Be fruitful and multiply, and fill the Waters in the Sea, and let Fowl multiply upon the Earth. And the Evening and the Morning were the fifth Day.

Conſider now, O my Soul, that altho' Almighty God had made the Heavens and the Earth, Light and Darkneſs, and had gathered the Waters into the Sea, and kept another part of them above the Sky, in the Bottles of Heaven: Tho' he had adorned the Heavens with Sun and Moon, and Stars, the Earth with Woods, Graſs, Corn, and Flowers, and underlaid it with rich Mines and Minerals, yet all theſe were yet void of Inhabitants; and in that Proſpect how uſeleſs were they, both in themſelves and to us? Obſerve therefore

what

what Degrees and Steps Almighty God doth take for the Perfection of his Works.

Had Man been created before the Beaſts, Fowls and Fiſhes, he had had none of theſe to ſuſtain him. Had the Beaſts been created before the Fruits of the Earth, they alſo had not been ſuſtained. Or had the Fowls and Fiſhes been made before the Air and the Water, they could not have ſubſiſted neither. But behold the Wiſdom and Goodneſs of our God: He makes Proviſion for all things to which he intends Being, that none of thoſe Beings which he gives ſhould periſh. How then can Man diſtruſt him, ſince he thus careth for Beaſts, Fiſhes, Fowls and Birds, and the very Flowers of the Field, to which he hath given the Sun, Moon, and Stars, to enliven, quicken, and repleniſh them with wonderful Virtues?

This Day God did command the Waters to co-operate in the making of the Fiſhes which were to live therein, as he did the Earth to contribute to the Production of her Plants. All the Waters of the Sea, and all the Rivers, Springs, and Fountains, miniſtred Matter, whereof Almighty God made the Fiſhes, which might abide and dwell therein, and by ſo doing made the Element of Water the more natural to them, to live, multiply, and abide therein.

He alſo made great Abundance of them, with great Diverſity in Species, Figures, Properties, Forms, Shapes: He created the huge Whale, and other Fiſhes of exceeding Greatneſs, far greater than any Beaſt upon the Earth. He gave them Strength and Agility, Scales and Finns, and Members proportionable, to ſwim and to move with great Facility and Celerity thro' the ſpacious Sea. He alſo bleſſed them, ſaying, *encreaſe and multiply:* Whoſe Benediction is ſo efficacious, that

he gave them Virtue to engender their Like in great Abundance, even to innumerable Numbers. And this great God provides for all liberal Maintenance, even within the ſame Sea, which, like a Mother, both brings them forth and ſuſtains them.

And even this Multitude of Fiſhes God made, as all things before, for the Benefit of Man; to whom he gave Dominion over them all, giving him Art, Wiſdom, and Induſtry to take them, and uſe them for Food, Profit, Health, and Medicine.

Pſal. 104. *O Lord, how manifold are thy Works, in Wiſdom haſt thou made them all; the Earth is full of thy Riches; ſo is the great and wide Sea alſo, wherein are things creeping innumerable, both ſmall and great; there go the Ships, and there is that Leviathan which thou haſt made to take his Paſtime therein. Theſe all wait upon thee, and thou giveſt them their Meat in due Seaſon.*

This Leviathan is a King over all the Children of Pride. *They that go down into the Waters ſee thy Wonders in the Deep. That which thou giveſt they gather; thou openeſt thy Hand, and they are filled; thou hideſt thy Face, and they are troubled; thou takeſt away their Breath, and they die, and return again to their Duſt. Praiſe the Lord upon Earth, ye Dragons, and all Deeps.*

All that thou haſt made, O Lord, in this Deep, walk and play therein after a moſt wonderful manner, the greater catching the leſſer for Suſtenance. And yet even ſome little ones have golden and azure Shells for their Lodging and Security, more magnificent than *Solomon*'s Palace; and Man, by thy divine Providence, hath the Poſſeſſion of all this Sea, and Dominion over it, as he hath over the Earth.

O di-

O divine Wiſdom, and magnificent Bounty, pour upon me thine abundant Benedictions, that with them all I may praiſe thee for the innumerable Benefits thou giveſt us. In all theſe Treaſures, grant it may be my Joy to love thee, my Recreation to meditate upon thy Works, my Employment to ſerve thee, my Delight to pleaſe thee, my Buſineſs to contemplate thee, and my Endeavour to exerciſe my ſelf in thy Service, and to fiſh in the Sea of this World, for many Souls to ſerve and praiſe thee.

O that thou would'ſt give me Hooks, Gins, and Engines, that we might all joyn, row, and work, labour and recreate our ſelves in thy Service, and to take in all others to it.

Conſider yet farther, O my Soul, on this Day's Creation, how Almighty God hath adorn'd the Air with great Variety of Birds, and Fowls alſo; and even out of the Waters hath he produced a great Multitude of Birds, and Fowl of divers Species; in creating of which he ſerved himſelf of Water, as of the Matter of which they were created; eſpecially of the more ſubtil, which is contain'd in the Clouds and Vapours of the Air; that the Air alſo might concur to the forming of that which was to live in it, and be the Ornament of it. And thus in divers Regions of the World did he create a Multitude of Birds in every Place, thoſe which might be beſt conſerved therein according to their Qualities; and to all he gave his Benediction, that they might *multiply*, as he did unto the Fiſhes, and by his Providence gave unto them all convenient Suſtenance; to ſome on the Earth it ſelf, to others flying in the Air, and laſtly to others ſwiming in the Waters; and for this End he gave them Wings, Beaks, and Claws, and other Inſtruments apt and proportionable for their Uſe.

Conſider,

Conſider, O my Soul, how great the Benefit of all theſe is unto Man; ſome nouriſhing us moſt deliciouſly with their Fleſh, others recreating us with their Notes, others adorning us with their Feathers; many alſo being medicinable to us, and others teaching us by what they do, what we ought to do alſo.

By their Induſtry in building their Neſts, they teach us not to let our Houſes fall by Sloth. In nouriſhing their young Ones ſo tenderly, they teach us natural Affection. In their diſcerning the Mutation of Times, they inſtruct us to do ſo too, and reprehend our Dulneſs. From whence God himſelf took many Compariſons which ſerve to this Purpoſe. Sometimes he compareth himſelf to an Eagle that provoketh her young Ones to fly: Sometimes to a Hen gathering her Chickens under her Wings: And the Holy Ghoſt himſelf is ſaid to have deſcended as a Dove upon our bleſſed Saviour. Sometimes he doth condemn our Ignorance by the Example of the Stork, the Turtle, the Swallow, and the Crane, all which knew their appointed times, *yet my People know not me, ſaith the Lord.* Finally, all the Birds, with all their Inclinations, are ordain'd for the Uſe and Pleaſure of Man; with ſome we catch others, letting ſome fly into the Air to ſeize them for us; it being wonderful to ſee their Subtilty and Swiftneſs in taking their Prey. Even the very Bee is little among thoſe that fly, but her Fruit is the chief among ſweet things: Her Wax maketh us Candles, and that and her Honey ſerve for many medicinal Compoſitions; and both in tame and wild Fowls, beſides their Bodies and Eggs for Food, their Feathers for Warmth and Ornament, yet their Fat, Skins, Quills, Beaks, Spurs, Claws, Entrails, and

all

all afford unto us many uſeful, medicinal, profitable Preparations.

O holy Father, wiſe and ſovereign Creator of all things, who haſt of thy great Mercy, and all-wiſe Providence, made the Birds and Fowls of the Air, which thou didſt this Day create for thine own Glory, and Uſe of Man, manifeſt thy Mercy and Goodneſs towards me, in making me ſolicitous to ſerve thee, that I may learn of theſe to chaunt and ſing thy Praiſes early in the Morning as they do, with the Cock before the Sun, with the Lark as ſoon. Let me be as a Nightingale, to praiſe thee in the Night's Obſcurity, and as the reſt who all the Day ſing thy Praiſes. Let them be Motives of Virtue to me, that I may learn of them to fly unto thee, and to thine Altars, to mourn for my Sins, to dabble in the Waters of Repentance. Make me chaſte, meek, mild, and conſtant as the Dove, without Gall and Bitterneſs to any, without hurtful Beaks or Talons, but make me communicative of Good unto all, even as I receive all Good from thee.

Conſider alſo, O my Soul, the divine Wiſdom in filling both the Water and the Air in one Day with living Creatures, which ſympathize and agree very well together, eſpecially the Waters of the Earth with the Regions of the Air, wherein are ſituated the Waters and Vapours of the Clouds, which does well ſignify the Delight God takes in rewarding thoſe who are well united, and aiding, and helpful to one another.

But, O my Soul, elevate thy Spirit yet higher, and conſider that thoſe, which are engendred by the Waters of Baptiſm, are diſtributed into two manners of Life. Some employ themſelves indeed in the Works of Virtue, but yet are ſo engag'd with the Affairs of the World, that they meet with

frequent

frequent Diſturbances, and are expoſed to many and dangerous Temptations to Sin, and ſo need a greater Meaſure of the divine Grace and Aſſiſtance, to prevent their being ruined by them.

Others ſeek to withdraw themſelves as much as they can from the tempeſtuous troubleſome Sea of the World, to meditate upon the Glory of God, and their own Tranquillity, Honour, Dignity and Bleſſedneſs, in being ſo nearly united unto him.

But, as God bleſſed all his Works this Day, thoſe in the Deep as well as thoſe in the Air, even ſo he ſanctifies both theſe in the Waters of Baptiſm and Repentance. For as the Fiſhes were made of the Waters of the Earth, and of thoſe which are in the Sea which are ſalt and bitter, even ſo the Exerciſe of Repentance, Tears, and Mortifications of thoſe who had fallen from their Integrity, are mingled with Grief and Bitterneſs of Heart, for the Sins whereinto they have at any time been betray'd by their ſundry Temptations, violent Accidents, Surprizes, and many Provocations which they meet with in the World, which their great Frailty cannot, or does not duly reſiſt.

But the Tears of the Righteous are like the Waters of Heaven, the ſweet Tears of Love to God, Compaſſion to the World, divine, celeſtial, full of Love, Devotion, Thankſgiving and Rapture, proceeding from a Raviſhment of his Beauties and Glories, Extaſy and Wonder, at his Mercies, Wiſdom, Power and Goodneſs; and from theſe Breathings proceed deep Sighs, profound Deſires to be nearer and nearer to him.

Yet, bleſſed be God, he graciouſly embraces the Penitents as well as the Righteous, gives his Benedictions to both, and bids both *encreaſe and multiply*, that they may multiply and bring forth Plenty of good Works, and may alſo beget ſpiri-

tual

tual Children, gaining many Souls to God. For as every living thing engendreth its Like, ſo do the Religious exerciſe their Virtues in begetting others to be like themſelves. Therefore, O my Soul, do thou exerciſe thy ſelf to ſerve God to the beſt of thy Abilities, endeavouring to abound in good Works, and beget ſpiritual Children for Heaven. O my God, make me to encreaſe and multiply herein.

O bleſſed Creator of all things, who on this Day didſt create Myriads of Creatures of the Water and Air, to repleniſh our Lives with Food, Pleaſure and Profit, I beſeech thee vouchſafe to give every Day to my Soul the Food of holy Actions, and the divine Exerciſe of holy Contemplations, wherewith to ſuſtain both the corporal and ſpiritual Life to thy Glory.

O thou, who upon this Day madeſt the Waters fruitful, let thy Spirit move upon the Waters of my Soul, and make me overflow with abundant Tears of Repentance, for having offended thee, and of divine Love for ſparing me, who have ſo oft and ſo highly offended thee. And be pleaſed, I beſeech thee, to bleſs the encreaſe of all ſpiritual Thoughts in my Soul.

Thou, who this Day didſt command the Fowls of the Air to be *fruitful and multiply*, lift up my heavy Soul from the Earth with the Wings of Faith and Hope, Love and Deſire, to Heaven, that I may fly freely thither: Make me, if it be thy Will, light and cheerful after all my Sorrows and Afflictions; and tho' I have been black with Guilt, and have lain among the Pots, yet make me, by thy Grace and holy Spirit, to be renewed; raiſing and recovering me like to a Dove, whoſe Wings are the Silver of Innocency,

whoſe Feathers are the Gold of Virtues, good Works, and glorious Graces, which I beſeech thee grant unto me, for the Sake of Jeſus Chriſt our Lord. *Amen.*

The Waters now are truly living made,
But how is this? Th' Almighty Word has ſaid;
He ſaid, Now let the Waters living be.
Th' admiring Angels then did Wonders ſee.
For ſtreight the mighty Product of the Deep,
As if awaken'd from their watry Sleep,
Did now in numerous Shoals themſelves diſplay,
And made appear a Fifth more glorious Day,
Fairer than any that had gone before.
Oh! who can God ſufficiently adore,
Who this Day gen'rated ſo rich a Store?
A Day moſt fair! when his Almighty Skill
Did all the Seas, and Lakes, and Rivers fill.
Armies of Birds out of the Waters riſe,
And ſoaring mount towards the ſmiling Skies.
Here skipping Fiſhes cut the lambent Air,
There living Caſtles mighty things declare;
And ſwiftly rolling through the ſpacious Main,
This Day *proclaim, with all their finny Train.*
O let not Man forget with theſe to raiſe
Both Heart and Voice to his great Maker's Praiſe.
Amen.

MEDITATIONS *on the* Sixth Day's *Creation.*

Let the Words of my Mouth, and the Meditations, &c.

AND *God ſaid, Let the Earth bring forth the living Creature after his kind; Cattel, and creeping things, and Beaſts of the Earth after their kind; and God ſaw that it was very good.* Gen. 1. 24.

Conſider now, O my Soul, that God had filled the Seas and the Air with his Bounty, and abundance of living Creatures; and having richly adorn'd the Earth with Herbs, Flowers, Graſs, Corn and Fruits, he would not let it be without Inhabitants, both to uſe the foreſaid Bleſſings, and be ſerviceable to Man. He made three ſorts of Beaſts and Cattel this Day; the one labouring Beaſts, to help and aſſiſt Man, as alſo to feed and ſuſtain him; the other creeping things upon the Earth, generally comprehended under the Name of Serpents; the third, wild or ſalvage Beaſts. In all which, his Wiſdom, Power, and Goodneſs is to be ſeen, making in a Moment a multitude of Beaſts in ſundry parts of the World; and in every part placing thoſe which were proper for ſuch a Climate, or Soil; the Earth miniſtring Matter whereof to make them, and obeying the divine Power without Reſiſtance.

Of all these Kinds he made divers Species, and wonderful Forms, Properties and Inclinations; for all which he provided sufficient Maintenance, with admirable Providence giving each one apt Instruments for the same, and withal gave them defensive and offensive Weapons, and marvellous Subtilties, that they might both defend themselves from others, and get that of others which they should desire and seek. Of all which God doth glory, *Job.* 38. And in *Chap.* 40. (having before passed thro' the Air and Sea, and all therein) he there speaks concerning the Beasts. *Wilt thou* (saith he to *Job*) *hunt the Prey of the Lyon, or fill the Appetite of the young Lyon? Who provideth for the Raven his Food, when his young ones cry to God, they wander for lack of Meat? Knowest thou the time when the wild Goats of the Rock bring forth, or canst thou mark when the Hinds do calve? They bow themselves, they bring forth their young Ones, they cast out their Sorrows. Who hath sent out the wild Ass free, or who hath loosed the Bands of the wild Ass, whose House I have made the Wilderness, and the barren Land his Dwellings, the Range of the Mountains is his Pasture? Will the Unicorn be willing to serve thee, and abide by the Crib? Gavest thou the goodly Wings unto the Peacock? or Wings and Feathers to the Ostrich, which leaveth her Eggs in the Earth, and warmeth them in the Dust, and forgetteth not that the Foot may crush them, or that the wild Beast may break them: She is hardned against her young Ones as tho' they were not hers; her Labour is in vain, without Fear, because God hath deprived her of Wisdom, neither hath he imparted unto her Understanding. Hast thou given the Horse Strength, he goeth on to meet the armed Men? O Lord our Governor, how excellent is thy Name in all the Earth!*

Job 39.

O Lord,

O Lord, make me to magnify thy Works, which Men behold. Who can chooſe but fear and adore thee, ſeeing the Wonders that thou haſt done in all the Earth, and in the Deep, for the Children of Men? Poſſeſs my Soul with the Dread of thy Majeſty, and make me revere thy Power in All.

I moſt humbly praiſe and admire thee, O gracious God, for thine ineſtimable Goodneſs in making ſo glorious a World, repleniſh'd with ſo many wonderful Creatures and Treaſures for Man's Uſe, Service, and Delight; ſince none of theſe, but in a large manner, do ſerve us. For ſome of theſe thy Creatures nouriſh us delicately with their Fleſh, others cloath us with their Wool; others by their Fat, Skins, Blood, Entrails, and Horns, are in an inexpreſſible and various manner medicinal to us. The very Worms make us Silk to cloath and adorn us: The Skins of Beaſts do ſhoe us. In our Journeys, the Horſe and Aſs carry us, and Burdens for us: The Ox labours for us, and feeds us too: The Cow abounds with thy Treaſures, which ſhe conveys to us, both in bringing forth, and in her delicious Milk, Butter, Cheeſe, and other Rarities ſhe affords us. The very Dogs keep our Houſes, defend our Perſons, and many other ways ſerve us. Other Beaſts cloath us with their Furrs, refreſh us with their Odours, Cordials, Antidotes, rich and choice Medicines, and ſo preſerve us in Health.

Some ſerve us in times of Peace, others in times of War. They bring us Honour, teach us Wiſdom, Courage, Providence. Finally, ſo many are the Uſes, Benefits, Bleſſings, and Delights of theſe Creatures to us, that they cannot be recounted; but yet, as we ſee, feel, receive and enjoy them, let us evermore give Thanks for them, and not be

like the Beaſts themſelves to live without conſidering them, or praiſing the Maker of them, which they themſelves doubtleſs would do, did they know how. For according to their Capacities they are more obedient than Man, for whom they were created, to whom they are Subject, for whom they are conſerved. It's obſervable, that when God reviewed his Works, and ſaw the Serpents, and ſavage Beaſts, yet he ſaid they were very good. And ſo they are indeed, for he ſays nothing but what is true: Firſt, becauſe the divine Providence would ſhew both his Mercy and Juſtice in creating theſe ſeveral ſorts: His Mercy in bringing them all into Subjection to Man; inſomuch that had not Man ſinned, theſe could not have hurt him: His Juſtice, in that he uſeth them to puniſh Offenders, either to amend or deſtroy them: Alſo that the Juſt might glorify God, beholding the Care he takes over them to keep and defend them. *For the Creature ſerving thee who art his Maker, encreaſeth his Strength againſt the Unrighteous for their Puniſhment, and abaſeth his Strength for the Benefit of ſuch as put their Truſt in thee.* Wiſd. 16. 24. Alſo theſe Beaſts are called good to exerciſe our Virtues, and to avoid Vice: They awake in us the Fear of God, they incite us to Confidence, they try our Faith, and with ſome of their Inclinations admoniſh us what to do. For, ſaith our Saviour, *Be as wiſe as Serpents, as harmleſs as Doves.*

Make me, O Lord, to learn from all, what in thy Wiſdom thou didſt deſign to teach me: From the labouring Beaſt, teach me to be laborious in thy Service, to be profitable and uſeful to all, as they are; from the Innocent, let me learn to be ſuch; from the Wiſe to be ſo; from the Couragious to be ſo in thy Service. But deliver me, O Lord, from all brutiſh Appetites and beaſtly Affections;

fections; deliver me from their Ignorance and Inſatiableneſs, their Fury, their Rage, their Madneſs; in all which, without thy Aid, Mercy, and Grace, I ſhould be as very a Beaſt as they.

O eternal God, who by thy Providence haſt given us many Helps in thy Creatures, to paſs this Life comfortably and commodiouſly, vouchſafe to aſſiſt me with thy Grace, that I may ſo enjoy theſe temporal Mercies in Thankfulneſs, wiſe Conſideration, and Moderation, that I loſe not thy eternal Mercies, either by ſinful Ingratitude, ſtupid Heedleſneſs, or inordinate Love or Exceſs in the Uſe of any of them: And inaſmuch as they all obey thee to ſerve us, and are reſtrain'd by thee from hurting us, take me, I beſeech thee, into thy Protection, and make me ſerve and obey thee, and then I know thou wilt ſubdue them to me. O ſuffer not Man, whom thou haſt endowed with Reaſon, to be like Horſe and Mule without Underſtanding. Curb, reſtrain, nay wholly deſtroy the Fury of my Paſſions with the Bridle of thy Fear, and the Strength of thine Almighty Power, that I may ever conſerve that Dignity thou haſt engraven upon my Soul. Make me to remember what thou haſt taught us in the Uſe of the Creatures, that they are all given unto us conditionally. If we ſerve and fear thee, if we hearken diligently to thy Voice, then thou haſt ſaid thou wilt make us plenteous in Goods, *in the Fruit of the Body, in the Fruit of the Cattel, and in the Fruit of the Ground.* If not, thou haſt ſaid, *the Locuſt ſhall deſtroy the Fruit, and the Worm the Vine,* &c. Deut. 28.

O bleſſed Lord, from whom proceed all the Bleſſings of Heaven and Earth, grant we may have a Competency of things temporal, and thy Servant *Jacob*'s Bleſſing upon our Cattel and Goods; but much more, give unto us thy Bleſſing upon all the

Means of Grace, that we may obtain eternal Treaſures in the Heavens, where, as well as over all the Earth, thou liveſt and reigneſt, ever one God World without end.

Praiſe ye the Lord, ye Beaſts, and all Cattel, Worms, and feathered Fowls: Let every thing that hath Breath praiſe the Lord.

The Creation of Man.

And God ſaid, Let us make Man in our Image, after our Likeneſs, and let them have Dominion over the Sea, and Fiſhes, over the Fowls of the Air, and over the Cattel, and over all the Earth.

It is not without Myſtery, that Man being like the Beaſts, in the corporal and ſenſitive part of his Nature, was therefore created the ſame Day with the Beaſts, but chiefly to ground us in Humility, acknowledging the Baſeneſs we have of our ſelves, till ennobled by God with a greater Capacity. For as Man was to be exalted to great Excellency by his rational Soul, ſo was it convenient he ſhould partake of an inferior Nature, being made like the Beaſts in his ſenſitive part, that ſo his Humility might abaſe his Pride, without which none can be ſecure. Another Reaſon why God created Man after all his other Creatures, was, becauſe in all his viſible Creation he begun with the leſs perfect, and proceeded to the more perfect. For to the Heavens and Earth, and meer Bodies, he only gave Being, to Plants and Trees, and Flowers, *&c.* a vegetative Life; to Beaſts, Birds, Fiſhes and Fowls, a ſenſitive Life; but to Men a rational and intellectual Life, comprehending all the reſt too. So that as in every Day's Creation God in this viſible World aſcended to more and more Perfection, ſo ought we every Day, in all our Thoughts,

Words

Words and Deeds, to aſcend to more and more Perfection alſo. And as every Day God did new things, and all, one better than another, or elſe perfected that which was imperfect before, ſo he deſires that we ſhould every Day do new Services, with new Fervour, renewing our Spirits with new Life, and new interior Feelings of his Greatneſs and Goodneſs.

O my Soul, ſince God ſo much eſteems a new Creature, ſtrive to be ſuch before him: Endeavour every Day to do new Works, to have better Thoughts, and Words, and Deeds, than ever, that in all thou may'ſt ſtrive to be thankful, as in all God hath been gracious and bountiful.

A third Reaſon why Man was created laſt, was to ſhew that he, and only he, was the end of all the Creation, for his Soul had no need of corporal Beings or material things. For our Bodies therefore was all this glorious World made, and all things therein, to be our Houſe and Habitation, which with moſt fatherly Providence he firſt prepared and made ready before Man was created; that as ſoon as he was created he might inſtantly recreate his Eyes with the Beauty of the Univerſe, his Ears with the Melody of Birds, his Taſte with pleaſant Fruits and Food, his Smell with Odours, and his Touch with handling all the Works of God.

O bleſſed Lord, if before thou didſt create me, thou didſt prepare ſo many Goods for me in this viſible World, where my Dwelling is ſo ſhort, how much greater Glories haſt thou prepared for me, where my Dwelling is to be eternal. I give thee all the Thanks and Praiſe I am able, both for the one and the other; and ſince thou haſt prepared the firſt World to aſſiſt me to gain the ſecond, grant me ſo to live and enjoy this viſible World,

that by the Steps of Meditation upon thy Works here, I may aſcend by Faith and Obedience to thee and thy Glories, and at length may enjoy them all by the Merits of thy Son our Saviour Jeſus, who hath purchas'd them for me.

As a King having builded his Palace, and furniſh'd it with Proviſions, bringeth in his Bride, even ſo God having finiſh'd the World brought in Man, to the Poſſeſſion of it. The World is his Houſe, the Sun and Stars his Furniture, the Angels his Attendants, the Herbs and Flowers, Fruits and Spices, Fowls, Beaſts and Fiſhes, his Proviſions, both for Food and Medicine, Pleaſure and Profit; Gold, and Silver, and precious Stones, his Treaſures; and Man his own divine Image.

In all the other Works of God he ſpake only to the Creatures, ſaying, *Let there be Light, and Light was made; let there be a Firmament, and it was ſo*; but in making Man, he ſpake unto himſelf, ſaying, *Let us make Man*; which intimateth the Conſultation of the bleſſed Trinity, which, as it were, with mature Counſel, and with great Deliberation proceeded to the making of the moſt perfect Creature.

Redoubling thoſe Words, *in our Image, after our Likeneſs*, God intimates the Exactneſs of the Work, and his exquiſite Love in making it moſt accompliſh'd.

By giving Man Dominion over his Works, he intimates his Excellency above them all. By dilating ſo amply upon the Creation of Man, being ſo brief in ſpeaking of other things, he ſheweth the Reſpect he hath for this Creature above all the other.

In thoſe Words, *God created Man in his own Image*, we may underſtand that all his Care and Counſel was ſpent about the Creation of him; and

not

not of many but of one, intimating that every one is ſo great, as if all the Care of God were about him alone.

Thoſe Words, *in the Image of God created he him, Male and Female created he them*, imply the Union of Individuals, they being both but one that are created by him. By his commanding them to *be fruitful*, and to *repleniſh the Earth*, is intimated the Purity of the holy Ordinance in the State of Innocency, and that it was lawful and bleſſed to beget their Similitude; foraſmuch as it was part of the divine Image conceded to them above the Angels.

His ordaining them Fruits and Herbs for their Nouriſhment diſcovereth the Peace and Felicity of *Eden*, the Simplicity of Nature, and the Contentedneſs of the new Created in ſo mean a Food, the Sweetneſs and Innocency of that holy Place, where nothing was ſtained with Blood, all things eaſily offer'd themſelves, Nature plentifully abounded with all ſorts of Proviſions, Man's Belly was not his Care, but the Glory and Love of Almighty God.

O divine, and moſt holy Creator, alienate my Mind from earthly to heavenly things, and ſince thou art ſpiritual make me ſo too, and well acquainted with ſpiritual things, that being by thy Grace made divine, I may be united unto thee for evermore.

This Image being the End of all this lower World, was made with more exact and curious Care than the reſt of the Creation; and as we put fair and curious Pictures, which we much value, into rich and coſtly Caſes, ſo God implanted his Image in this Body, the Richneſs of the Workmanſhip adding to the Magnificence of the Jewel: The Beauty of the Body adorning and commending the Image

mage which it contains. For by giving Man a Body, he was able to beget the divine Image. By *this* he was able to enjoy the World: For the ſake of *this* the World was made: By *this* the World had both its Uſe and Value: By *this* he was able to eat, drink, ſee, hear, talk and act: By *this* he was the Fountain of thoſe Senſes, and ſenſible Operations, Actions, and Pleaſures, that were the Entertainment and Delight of Angels: By *this* all Nations are united into one Body: For by *this* *Adam* and *Eve* became the Parents of all the World, and we, by that, Brethren to one another. Not as if this Contract of Fleſh and Blood were a greater Union than that of Love, but this is ſuper-added; Men being Angels by their Souls, have Bodies beſides, that they may be united as the Angels are, and in another manner make uſe of the World, and ſerve each other, and glorify God. And indeed infinite are the ways wherein our Bodies become uſeful to us; all Obligations, Relations, Education, Pleaſure, Hiſtory, Trades and Service, Devotion, Learning, Language, Bounty, Laws, Counſels, Temples, Altars, Univerſities and Colleges, Churches, Feſtivals, Governments, Magnificence, Liberality, *&c.* uniting us infinite ways together; all which Benefits ariſe from our Bodies: God being ſo marvellous in the creating of them, that he hath ſuper-added ſomething to his Image. He hath made Bodies which are of a wonderful Structure, ſo as if himſelf were to contemplate in them the Glories of his Wiſdom for ever, the Triumphs of his Power, and the Trophies of his Goodneſs. He has endued us with noble Faculties, both of Body and Mind; has made us a little lower than the Angels, and crowned us with Glory and Honour. Bleſſed, for ever bleſſed be his holy Name.

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Notwithſtanding Man is ſo glorious a Creature, it's neceſſary he remember his own Original, that the Body of our Father *Adam* was made of Earth, and Earth of nothing. So that, O Lord, of my ſelf I am nothing, and therefore all that I am more I receive from thee: To thee, therefore, be all Praiſe and Glory. And yet, O Lord, how haſt thou united all Extremes! O thou who art great in all things, even in things moſt contrary. Nothing was my Beginning, and yet art thou my Beginning. I am the Offspring of God, and yet I did ſpring out of the Earth, being terrene and celeſtial, brutiſh and angelical, temporal and eternal. O my God, incline my Heart to value and live up to the more noble and divine Nature, and by all Humility of Spirit, and Greatneſs of Deſire, to aſpire unto thee; conſidering that if I am of thine Elect, then am I the Temple of the living God, and like thy material Temple too: For our Feet in ſome ſort reſemble the Foundation, our Legs the Pillars, our Sides the Walls, our Mouth the Door, our Eyes the Windows, our Head the Roof, of a Temple. Is not our Body then an Emblem of the Body of the Church, and our Soul of the Choir or Chancel wherein God is, or ſhould be, worſhipped Day and Night? The Temple of God, ſaith *Lactantius*, is not *Lime, Stone, Sand, and Timber, but Man bearing the Image of God. And this Temple is not adorn'd with Gold or Silver, but with divine Virtues and Graces.*

God was pleaſed to make us of the Duſt, for the greater Demonſtration and Triumph of his Wiſdom, Power, and Goodneſs, that from ſuch baſe Materials, ſo noble a Creature, by his divine Wiſdom might be extracted. He made the World of nothing, to ſhew all things were in his Power. And thus hath he made the World the Temple of

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the Body, the Body the Temple of the Soul, and the Soul the Temple of God.

O glorious God, if thou haſt prepared ſo magnificent a Temple for the Body of Man as is this World, and for the Soul as is this Body, what a glorious Temple haſt thou prepared for both in thy ſelf. Thou, O my God, art the Temple of my Soul, and yet the Soul is the Temple of thee, my God; for we live in thee, and thou in us. O make me to keep thy Temple pure, and always fit for ſo divine a Preſence.

The Walls of this Temple haſt thou beautified exceedingly, and in little haſt ſhewed what thou canſt do; even the exterior Surface is admirable and glorious, engraven with curious and beautiful Figures, adorn'd with lovely and peculiar Colours, enrich'd with profound and celeſtial Senſes, dignifyed with lively Motions, diſtinguiſh'd into noble and active Members, fitted into Joints, cemented with Blood, fill'd with Spirits, and many Operations. All this exiſting miraculouſly in a Clod, and being a lively Portraiture of the divine Wiſdom, repreſenting God as the Cauſe, in the Effect.

I Praiſe thee, O God, that thou haſt ſo compaſſed me in on every ſide, as with Gates and Bars, make my Heart, and all that is within me, to reſound thy Praiſes. My Bones, like the Beams and Poſts of a Houſe, uphold the Structure; my Ribs like Laths make up my Walls, which are varniſh'd over with a curious Skin, and united together.

Neither is this a Mud for any Dawbing, but, as the *Pſalmiſt* ſaith, *I am curiouſly wrought with Needle-Work, every Stitch whereof is exactly ſet, and plac'd with Care:* This Clay is form'd into Muſcles, Sinews, Veins and Fibres, being curiouſly divided into many Ductures, and fill'd with

Paſſages

Paſſages on the inſide, beyond what any Needle-Work can be. For which I admire, glorify, and praiſe thy great and glorious Name.

Cauſe my Fleſh and my Heart to cry unto thee, the living God, and all that is within me to ſay, God be magnified. Make even my Bones and Sinews, my Senſes and Members, cry aloud with ſinging, O my God, who is like unto thee?

O the Symmetry, and delicate Proportion of this excellent Body! The Head, like a comprehenſive Sphere of the whole World, is lifted up towards the Heavens: The Neck ſupporting it, is very beautiful: But the Face! O the Wonders of thy Work, O Lord, in that! How full of Majeſty and Life, of Sweetneſs and Terror! The Countenance full of Power, and yet the Reſidence of Peace, and the Place of Beauty! The Lips are as Cherries, and the Cheeks Gardens of Lilies and Roſes: The Eyes, like Stars, are the Fountains of Light, or Sight, which is ſuperior to Splendor: The Mouth is the Portal of Life and Death, as well as Breath, and the Gate of Wiſdom, without adorn'd with Smiles, and beautified with Graces: The Teeth within are as a Port-Cullis of Pearl, and the Tongue a Workmanſhip of infinite Wonder.

O my God, awake my Glory to ſing unto thee: Enable me to uſe the Inſtruments of thy Bleſſing to thy eternal Praiſe. And ſince thou haſt given me the Glory of Speech, and therein exalted me above a Beaſt, let not the Pleaſures of my Tongue, which in Taſte I have in common with them, defile me, but grant I may ever uſe it in the more noble Part, to thy Honour and Glory.

O the Wiſdom and Goodneſs, ſtupendouſly aſtoniſhing in the Compoſition of this little Member! It is ſoft and nimble, quick in all its Motions,

ons, and of wondrous Uſe in the Affairs of Life: It is made for taſting, Melody both in ſinging and ſpeaking, inſtructing, bleſſing and praiſing: It can bind the Soul in a Covenant for ever, and expreſs our Thoughts to our very Ear, being plac'd before, in the Face of Man, that all thoſe with whom we converſe might ſee the Majeſty, and be taken with the Beauty, and revere the Countenance of the Speaker.

The noble Figure alſo, and Straitneſs of Man's Stature, is wholly admirable. His Body branched out into Arms and Hands, which he can ſpread abroad, and freely and nimbly turn any way. He is of an erected Stature, that he might lift up his Soul unto Heaven. He ſtandeth upright upon his Legs and Feet, for the ſake alſo of Liberty, that he might freely uſe them; whereas if he did go upon Fore-Legs inſtead of Hands, as Beaſts do, he would be prone, and could not have that Command of them. The Hands are a ſort of Feet, which ſerve us in our Paſſage towards Heaven, curiouſly diſtinguiſhed into Joints and Fingers, and fit to be applied to any thing which Reaſon can imagine or deſire. They can exquiſitely frame and govern a Needle, erect a Tower, build a City, and a Bridge of Stone over a River, they are fit to manage and hold a Weapon; Man being ſuch, that he is born naturally to Dominion and Defence, and can arm himſelf with Weapons ſharper than the Teeth or Claws of Lions.

His Stature of Body is upright, and ſo majeſtick, that he appears like a Miracle among other living Creatures, which are baſe, and looking downwards; they tremble at the Majeſty of his divine Preſence, Nature ſtrikes an Awe and Reverence in them at the Sight of his Countenance. His Head is a Magazine of Wonder, (which lies in

the Underſtanding, Fancy and Memory,) and which is the Fullneſs of his Eſſence, the Reſidence of his Soul, and the Treaſury and Store-Houſe of his Senſes, that he might live above, and contemplate Heaven.

God gave to Man a lofty Countenance,
That unto him his Face he might advance,
Heaven only being his Inheritance.

The Head indeed is a World of Wonder in it ſelf alone: It is lifted up as a Watch-Tower, in which the Eyes are placed as Spectators; which, were they plac'd any where elſe, what Hazard of Hurt would they be in, beſides their Deformity in any other Place, and their Beauty in this? But now are they ſeated on high in Caverns for Security, that would be ugly without them, as now reſplendent with them. The Noſe, which is the Inſtrument of ſmelling and breathing too, is the Beauty of the Countenance, and a Defence to ſave them.

O how great is thy Wiſdom, O Lord! How many are thy Thoughts in Multitude, *when I would ſpeak of them, they are more than I can expreſs, more than can be numbred?*

The Eye is confin'd in a little Room, but its Sight is every where. O what Moles and Bats ſhould we be without it? It's applicable to numberleſs Uſes, comfortable, honourable, and profitable.

Bleſſed be the Wiſdom of the Lord for ſo glorious a Senſe, and for our Ears, and all the Benefits of them: For the Uſe of our Hands and Fingers, and for all the Parts and Members of our Bodies.

The Feet are wonderful alſo in being ſo narrow a Baſis upon which we ſtand, to intimate that Man is an inverted Pyramid; that touching the Earth, as it were in a Point, hath his Foundation upward.

Anato-

Anatomiſts and Philoſophers have obſerved, that he is a Tree reverſed, whoſe Head is his Root, his Legs and Arms, Fingers and Toes, the Branches. If then his Root be upwards, as it is indeed, becauſe all his Sinews are rooted in the Brain; his Nouriſhment is above, and there ought his Knowledge and Contemplation, his Heart and his Love to be. Innumerable things might be ſpoken of the Body of Man; and what is ſaid of God, in a qualified Senſe may be ſaid of Man, *There is no end of his Excellencies*, and they *are paſt finding out*. But if the Caſe be ſo rich, how glorious muſt the Jewel be? God, who communicateth himſelf to Man, breathed into the Face of Man the Breath of Life, and Man became a living Soul. By breathing in a Soul he communicated himſelf, and he breathed in his Face, becauſe in that upper part is the Fullneſs of Man's Life ſeated, his Faculties and Beauties, and Senſes being there. It is not ſaid of any other Creature that God breathed into him, but only of Man; to intimate that Man's Soul is the very Breath of God, an Inſpiration of Power ſupported by him for ever, the Soul's Immortality being founded upon God's Immutability, who upholdeth the ſame, and will do ſo for ever. So that the Soul is a Power inſpired into the Body of Man by Almighty God, whereby he is able to ſee Eternity, to enjoy Infinity, to contain his Omnipreſence, to apprehend his Omniſcience, to behold his Omnipotence, and to be his Temple. For he who breathed in the Soul firſt, himſelf follow'd after, and there will he dwell for evermore in his Power. For the Truth is, by his entring in, he breathed in the Soul, that is, by manifeſting himſelf within the Body; for by the in-dwelling of his Omnipreſence do we conceive him. Hence comes it to paſs, that all Ages and Kingdoms,

Heaven

Heaven and Earth, Time and Eternity, Angels and Seraphins, the infinite Heights and Excellencies of God, are, after a ſort, in the Soul of Man. And that we deſire to ſee him in all Places of his Dominions, becauſe we feel them empty in our ſelves, and deſire (being dark) that by him, who is the Sun of Glory, they might be enlightned.

The Breath which God inſpired into the Soul of Man, proceeded from him with ſo great a Love, as if he had drawn it from his very Bowels, and breathed his very Heart into the Body of Man; than which nothing more noble can be ſpoken of it, than that, I ſay, the Soul proceeded as the Breath of God. It is as if his very Inwards had communicated themſelves, and that his Soul had iſſued out unto us: For the Holy Ghoſt is the Breath of God, proceeding from the Almighty; and therefore, when our *Saviour breathed upon his Apoſtles, they received the Holy Ghoſt.*

Juſtly is the Soul of Man called the Breath of God, for he deſireth, after a ſort, to draw it in again, the Soul iſſuing from him, and returning to him.

The Breath of God is the moſt excellent thing in the whole World, for it is in a Degree the Deity himſelf in another Perſon, being the lively Type and Reſemblance of it. The Soul is the breathing Spirit, which giveth Life to the thing whereinto it enters: It giveth Sight to the Eye, Hearing to the Ear, Speech to the Tongue, Feeling to the Hands, Love to the Heart, Knowledge to the Brain, Strength and Motion to all Members; and it is in the Body, even as God is in the World, who giveth Splendor to the Sun, Beauty to the Heavens, Moiſture to the Sea, Verdure to the Trees, and Life it ſelf to all living Creatures.

God was ſatisfied in all his Works when Man was made, for now he had the Mirrour of all Ex-

cellencies before his Eyes, having one to enjoy all he had made, and to ſing Praiſes unto him for them. How requiſite it was to make him, we ſee by this, that all the reſt of the Creatures were without a Head till he was made, in him all were united, and made great in Value.

They were worthleſs before, becauſe they ſerv'd nothing, and were to no Purpoſe; even as a Clock is nothing till the Weight be put on, tho' the Wheels be in order; but the Weight being once on, it is ſuddenly put into Motion. Even ſo the World became uſeful in a Moment, which before was unprofitable, dead, and uſeleſs.

What kind of Creature Man is, we may alſo ſee by this. In the whole Book of God there is only one Chapter ſpent about the Creation, and all the reſt is ſpent about Man; either in the Deſcription of his Perſon, or Duty, or the Hiſtory of his Life and Actions, and God's Will and Pleaſure towards him, and Negotiations with him.

We can never reſt till we ſee all things from God to God, proceeding from him, and ending in him.

Man being made to ſerve God, and all other things to ſerve him; all other things in ſerving Man ſerve God; but without Man, would have none to ſerve. From God they proceed to Man, and from him return again to their Creator's Glory.

Lord, what is this Man for whom all things were made? And who is ſo great, that all things upon Earth would be of little Value without him? O ſee how the Soul reſembles the divine Image! Conſider the Soul yet farther in its Excellencies. And firſt in its Inviſibility: For as God is a pure Spirit, inviſible to the Eye of the Fleſh, yet ſeeth all things, ſo the Soul is a Spirit inviſible to corporal Eyes, yet a Being that ſeeth all things. Con-

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ſider the Soul in its Immortality; that as God is immortal, being in the World, and in all Places of Heaven and Earth, yet having no Dependency on the ſame: So the Soul, tho' it be in the Body, hath no Dependence on the ſame: It ſeeth by the Eye, and heareth by the Ear, but yet can underſtand the Senſes and all without them.

Conſider, in the Soul of Man, the divine Image, by theſe three Faculties, Underſtanding, Will, and Memory, which in the Soul are one, having thus an Impreſs of the Trinity within it. For as the Father from Eternity begetteth the Word, from which Word, together with the Father, proceedeth alſo the holy Spirit, ſo doth the Underſtanding beget the Will, which is laid up in the Memory, and ſo is ſeen for ever.

Conſider the Soul as the Image of God in its noble Freedom. It is not poſſible to force its Inclinations; neither Man nor Angels can compel the ſame, becauſe it is ſubject only to God, who hath left Man in the Hands of his Freedom to chooſe Life or Death, that chooſing well he might be rewarded, or otherwiſe condemned; without which there would be no Rewards nor Puniſhments, nor Uſe, nor Benefit of a righteous Kingdom, nor any Exerciſe of Righteouſneſs at all.

Reflect upon the divine Image in the Soul, in its great Capacity, and infinite Extenſion, the Soul being capable of all Wiſdom, Knowledge, Virtue, Grace, Bleſſedneſs and Glory; being ſo wide, that only God can fill and ſatisfy it, wherein (in my Opinion) it is moſt like God. For as God himſelf is moſt ſublime and glorious, becauſe he cannot be ſatisfyed with any other thing beſides himſelf, ſo neither can the Soul of Man be ſatisfied with any other thing but with God alone.

Conſider the Excellency of the Soul in the divine Image, by its Sovereignty and Supremacy; for as God is ſupreme Lord, for whoſe Sake all things were made, and contains them in himſelf with Eminency, and hath Power over them, and is the laſt End for whom they were ordained: So Man is the ſupreme Head of all viſible and inviſible things, the very Heavens and the Angels being created for him, the Sun and Moon being inferior to him, the four Elements comprehended in him, and all the Creatures upon Earth ſerving him.

Behold then how beautiful a Creature Man is, who is the curious Epitomy of all the Creatures, the Metropolis of all Beings, and hath all within him, not only as the Objects of his Underſtanding, but as the Subjects contain'd in his Conſtitution. His Brain reſembles the Heavens, his Eyes the Stars, his Heart the Sun, his Spirits the Light, his Fleſh the Earth, his Liver the Seas, his Blood the Rivers, his Veins and Arteries the Channels conveying them; his Bones the Minerals and Rocks of Stone; his Will and Underſtanding the Angels; the four Elements compoſe his Body, and the celeſtial Influences inſpire it, all Creatures ſerve it, and the Image of the Deity reigneth in it. So that Man is the Sum of all the Creatures, and not only the Sum, but the End of them: Theſe things meeting in him, not by Chance but in a great Myſtery, and with infinite Deſign of the Almighty. For as we give Turf and Twig, in Token of the Poſſeſſion of that whole Eſtate of Houſe and Lands whereto they pertain: So doth God (deſigning all Beings for Man's Enjoyment) give him ſome little part of each in Poſſeſſion, that by the Right of Nature he may hold the Reſidue as his own for ever.

If yet we would farther know what Man is, he is one in whom all Creatures are reduc'd to Unity: He is one by whom the Services of all Creatures are enjoyed: He is one that is to walk with God in his righteous ways: He is one that is to render Praiſe and Thankſgiving to God for all his Works: He is one ordain'd to be the Recipient of all his Goodneſs: He is one that is made the Miniſter and Image of the Deity, and in That, all Perfection and Beauty.

By theſe you may ſee what manner of Man he ought to be, and what manner of Life he ought to lead. For being the End of the World, and the Image of God, for whoſe Sake the World was made, his Life muſt be ſpent in enjoying that which was made for him, and in praiſing God for that which he enjoyeth.

Holy Father, I admire thy divine Perfections, implanted in ſo great and glorious a Mirror.

I praiſe thee for the Similitude of thine Infinity in Man, whereby thou enableſt him to enjoy thee, to ſee thine Omnipreſence, and to enjoy it.

I praiſe thee for the Similitude of thine Eternity in Man, whereby we are able to ſee into all Ages, and to have ſome weak Conception of Eternity in our Underſtanding.

I praiſe thee for the Similitude of thy Greatneſs in Man, who filleſt all Eternity without Dimenſions.

I praiſe thee for the Similitude of thy Life in Man, enabling him to ſee and feel all things, to love, and prize, and affect them as they are accordingly.

I praiſe thee for the Similitude of thine Eſſence in Man, who art a pure Exiſtence, ſimple and inviſible.

I praiſe thee for the Similitude of thine Omnipreſence in Man, which is purely ſpiritual, not groſs, terrene, or corporeal.

I praiſe thee for the Similitude of thine Omniſcience in Man, altho' not already in preſent Attainment, yet founded in Capacity, and prepar'd for him in future Fruition.

I praiſe thee for the Foundation of all other Attributes laid in his Nature, infus'd with theſe, and the Liberty of his Will.

I praiſe thee for the great Liberty, and lordly Dominion conceded unto him, whereby he is exalted above all the Stars, and Powers of Heaven, being made in his Will inacceſſible by either Tyrants, Allurements, or Perſuaſions, nothing being able to come into his Will, but by the Gate alone of his Underſtanding.

I praiſe thee for his Power to pleaſe thee in all Places of thy Dominion, to enjoy thee in all thy Creatures and Excellencies, to imitate all thy imitable Perfections.

I praiſe thee for that Principle of Goodneſs thou haſt implanted in Man, whereby he is prone to be active and bountiful towards all, naturally inclin'd to love, and deſirous to be the Joy, Bleſſing, and Treaſure of all thine Hoſts.

I praiſe thee for the Juſtice that is implanted in my Nature, whereby I deſire to render all their Due, and to thee thy deſerved Praiſe, and to all Creatures, in thee and for thee, their due Eſteem.

I praiſe thee for the Perfection of my Nature, that can ſubſiſt in thee, that I can prize what I ſee, and enjoy what I prize. O fill me with this Zeal to thee, and with infinite Abhorrence of all Sin, which can only alienate me from thee. Give me Wiſdom, whereby I may ſee all Laws, Obligations and Rewards, and know how to prize all things

things aright, and how to guide my Thoughts, and order my Affections, that I may pleaſe thee, and attain my Happineſs. O give me ſuch a Righteouſneſs, that by thy Grace working in me I may voluntarily pleaſe thy Goodneſs, do my Duty, render to thee a moſt due Obedience, and give my ſelf to God, Angels, and Men.

I praiſe thee for our Happineſs, when we are Love to all, and Joy to all, and to thee in all, and all in thee.

I praiſe thee for the Similitude of thy Compaſſion, which is implanted in humane Nature, in that we can partake of the Joys and Sorrows of our Neighbours, to the Enjoyment of theirs, and Multiplication of our own Happineſs.

I praiſe thee, that in the midſt of ſo much Mutability, the Root of Immutability lies in my Nature, whereby it becomes impoſſible whilſt I ſee with open Eyes, to love Evil, and to abhor Good; and that tho' I am ſometimes deceived with all falſe Appearances here, I have the Hope nevertheleſs of a perfect Immutability in Goodneſs hereafter, and in that of a Stability in my eternal Happineſs.

I bleſs thy Name for the Indiviſibility of my Nature, my Soul being like a noble Centre of thy divine Omnipreſence, becauſe it's filled with it; and indiviſible, becauſe wholly in the whole, and wholly in every part, as thou art.

I praiſe thee for the ineffable Beauty of my Soul in Glory, wherein all Ideas, all Affections, all noble Principles, all illuſtrious Actions, all Excellencies, all Satisfactions, all Objects, all Praiſes, all Adorations, all Thankſgivings, all Lives and Virtues, all the Glory of all Kingdoms and Ages, with the Joys of Heaven, and Treaſures of Eternity, and the Perfections of God himſelf, ſhall be at once enjoyed. I bleſs thy Name for the ſweet Inter-

mixture between me and thee, ſhadowed in the Lord's Supper; I being in thee, and thou in me for ever.

I praiſe thee for thoſe glorious Laws whereby we are united all into one, and for all the Effects of thy Love and Charity.

O thou inexhauſted, undrainable Ocean of everlaſting Goodneſs, I praiſe thee for communicating unto us thine incommunicable Attributes, and making us Partakers of thine eternal Glory.

I admire the Kingdom of our God, the Bleſſedneſs and Glory of his Dominion, by reaſon of the Excellency and Glory of our Souls.

O the Simplicity and Unity that is in all Excellency! To be good, is to be good to all; to be good to all, is to be bleſſed. To be good to all, is to ſee all and prize all, which is, to be truly wiſe and righteous, and holy, and happy. Now to be holy, righteous, wiſe, and bleſſed, in being good, is to be glorious. O the Beauty of Holineſs! O the Perfection of Love, which implies Sight, and is Eſteem; for Love is all, the individual concomitant of the divine Eſſence, the Favourite and Friend of the moſt high, the infinite Sphere of Beauty, the Lord, and Poſſeſſor, and end of all things.

O when ſhall this Body be done away, that nothing may remain in me but Love!

But ſtay, my Soul, tho' Love be infinite in Extent and Excellence, yet it is in a Body, and ſhall be ſo too to Eternity. That Body is the organiz'd Wonder, for the ſake of which the World was made. That Body, which was ſo bright and fair among the living Creatures, that it ſeemed the divine Image, and the only celeſtial Creature among them all, ſhall hereafter appear among the Angels, and be exalted among them, as he is in whom the

Fulneſs

Fulneſs of the Godhead dwelleth bodily. That Body is the living Veſſel of eternal Glory, into which Love ſhall pour forth all its Emanations, in which it ſhall act and exerciſe, and which it ſhall ever raviſh by the Sweetneſs of its Operations; for occaſioning all Joy in others, by a grateful Revolution feeleth it in it ſelf, and by as ſtrong Reciprocation is mightily affected with what it occaſions, ſo that with Joy it enjoyeth its own Emanations, and receiveth the Joy of being beloved by all others, and delighted in all the Treaſures, Exaltations, and Excellencies, that ſweeten their Love. So that Angels and Men are its Treaſures, and God for loving Angels and Men, and all Creatures that dignify them; all theſe Joys concentring in it, raviſh the Body with moſt grateful Motions, and ſtir the Spirit with the ſweeteſt Touches that even Love it ſelf can inſpire into pleaſed and happy Souls.

Praiſe the Lord, O my Soul, and all that is within me praiſe his holy Name.

I.

When firſt the teeming Waters had brought forth
Their Births, from Eaſt to Weſt, from South to North,
Fiſh fill'd the Sea, and Fowls the Air,
The Earth alone remaining bare.
For though it had been furniſh'd out ſo well,
Yet no Inhabitant on Earth did dwell.

II.

The Earth was all throughout as Eden *fair;*
How fine, how goodly were the Plants ſhe bare?
But yet no Animal was ſeen,
Nothing with Senſe on Earth had been.
'Till now th' Almighty did from Heaven look,
And into Being living Forms beſpoke.

III. *The*

III.

The pregnant Earth a ſecond time did bear.
Not Herbs, nor Shrubs, nor Trees did now appear,
As at the firſt, from her to ſpring;
But nobler Births did to her cling.
With Life and Senſe endu'd, theſe from her came,
Compleatly good, and nought in them to blame.

IV.

The harmleſs Lion with the Lamb did play,
And Leopards on the Sheep did never prey:
There nothing was that did deſtroy:
There nothing was that did annoy:
But all was Love, and perfect Harmony;
All did the Maker's Goodneſs teſtify.

V.

But ſtill the Heir was wanted to appear,
Till God at length was pleaſed to draw near:
And as the Earth his Feet did touch,
The blooming Earth did ſtreightway bluſh;
Her Duſt a lovely red did richly die:
No Tyrian *Stain could with it ever vie.*

VI.

And from this ruddy Earth there did ariſe
A beauteous Form, ſuch as no mortal Eyes
Have ever yet on Earth beheld,
Since hither we have been expell'd,
From Eden's *glorious Eaſt, with Beaſts to dwell*
In this vile World, which Sin has made an Hell.

VII.

The Beaſts and Birds did all admiring ſtand,
So fair a Shape to view, which God's own Hand
Had juſt produc'd with Art divine,
In which all Beauties did combine.
And, lo! a ruſhing Breath from Heaven came,
Which kindled preſently the vital Flame.

VIII.

The noble Godlike Form was then proclaim'd
The King of Earth, and God's Vicegerent nam'd.
His Subjects him did recognize,
Whose Glory did them all surprize.
It was God's Glory which on him did rest,
And with majestick Awe did him invest.

IX.

Whilst infinitely greater Majesty,
And Awe, and Dread, and justest Sov'reignty,
In his Creator does appear;
Enough to challenge ev'ry where
The utmost Duty Angels or Men can pay,
The strictest Service, and without Delay.

X.

For shame then, O my guilty Soul, begin
To weep, lament, and wash away thy Sin.
Begin before it be too late;
Beg Pardon for thy Faults so great;
Repent, amend thy Life, amend thy Ways.
He's blest that his Creator's Will obeys.

XI.

And since to please thee nothing I can do
Without thy Grace, thy Grace do thou bestow,
O God, that furnish'd I may be
With sufficient Strength from thee,
To conquer all Temptations that arise
To whatsoever sort of Sin, or Vice.

XII.

That thankful, holy, happy I may be,
May please thee here, and to Eternity
May bless thee with a cheerful Voice,
And with the Saints, who all rejoice
To warble forth thy Praises, may
Enjoy thee in an everlasting Day.

Amen.

MEDI-

MEDITATIONS AND DEVOTIONS Upon the LIFE of CHRIST.

O Father of all Mercies, and God of all true Conſolations, thou art the Fountain of Life and Salvation; in thy Light only can we ſee Light: Therefore, I humbly beſeech thee, give me now divine Illumination, true, right, great and glorious Apprehenſions of thee, and thine eternal Love in ſending thy Son to redeem us, thy Spirit to ſanctify us; and give me now Affections anſwerable to thoſe great Apprehenſions I deſire of thee: Make me now to know Jeſus Chriſt, and him crucified; to count all things but Droſs and Dung for him, and the Excellency of this Knowledge. O let the Meditation of his Life and Love change my whole Life, and turn it all into Love.

O deareſt Saviour, too late am I come to know thee as I ought, too late am I come to love thee as I ſhould and would: But thou who didſt receive the

the Labourers into thy Vineyard, the laſt Hour of the Day, receive me this Day, who now give up my Name, my Soul, my Heart, my Love, my Life, my All unto thee, humbly beſeeching thee ſo to enable me now to meditate upon thy Life, as to imitate it in all thy imitable Perfections. Send thy Spirit to ſanctify me throughout in all my Affections, and let thy Bleſſing go along with theſe weak Devotions, for the perfect Conformity of my Life to thine, and all thoſe who ſhall uſe the ſame. Let theſe Devotions inflame us with Love to thee, and to one another in thee, that thou who art the Author and Finiſher of our Faith mayeſt both finiſh, excite, and perfect our Love. O thou divine Love! fill us now and ever with thy Love.

O holy, and ever-bleſſed Jeſus, the eternal Son of the eternal God, thou didſt deſcend from thy Royal Throne, from thy Father's Boſom, from the higheſt Heavens, to this Vale of Miſery, to cloath thy ſelf with human Fleſh in the Virgin's Womb for me, that by taking my Nature upon thee thou might ſuffer, and ſo ſatisfy for me;

I praiſe and magnify thy Name.

And I admire thine infinite Love, I adore thy infinite Wiſdom, and am aſtoniſh'd at thy ſtupendous Humility and Condeſcenſion to poor, loſt, undeſerving Man. I beſeech thee bow the Heavens again, and come down, and deſcend with thine Almighty Power into my Heart; empty it of all things diſpleaſing to thee, and fill it with thy ſelf for ever.

O bleſſed Jeſus, whoſe Incarnation was declared by the Angel *Gabriel*, to a Virgin eſpouſed to a Man whoſe Name was *Joſeph*, of the Houſe of *David*:

I praiſe and magnify thy Name.

And I beſeech thee give me Underſtanding, to apprehend this Myſtery rightly; and angelical Purity, to praiſe thee worthily for the ſame.

O bleſſed Jeſus, who by the ſame Angel didſt declare thy holy Virgin-Mother to be *highly favoured*, and that *all Generations ſhall call her bleſſed*,

I praiſe and magnify thy Name.

And I beſeech thee make me ſenſible how all Mankind was favour'd, in this Favour done unto her; teach me alſo to caſt in my Mind what manner of Salutation this ſhould be, which being privately brought unto her, was of ſuch infinite Concernment unto all the World. O make me to ſee and taſte how bleſſed we are all in it.

O bleſſed Jeſus, thou didſt inſpire thy holy Virgin-Mother to take a Journey into the Mountains of *Judæa*, to viſit and comfort her Couſin *Elizabeth*, when ſhe was with Child of thy Precurſor St. *John*, and at thy Approach, when in the Womb, he did ſpring in his Mother for Joy of thee:

I praiſe and magnify thy Name.

And I beſeech thee inſpire me to perform all the charitable Offices I am able; make me rejoice at thy Viſitations, and to correſpond with them; and graciouſly vouchſafe thy Approximation, and cloſe Adheſion to me, make me alſo a Joy unto thy Servants, and all thine a Joy unto me.

O bleſſed Jeſus, thou didſt endure nine Months Impriſonment in thy ſacred Mother's Womb, and tho' thou could'ſt have anticipated Nature by an inſtant Exemption, yet thou would'ſt tarry the uſual Period of Nature, that ſo lying at the very Root of it, thou might'ſt cleanſe all our Corruptions in it there;

I praiſe and magnify thy Name.

And, I beſeech thee, take from me all Eagerneſs of Spirit to be exempted from Trouble, and

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ſo ſanctify my Nature, that all my Afflictions may be ſanctifyed to me; and be pleaſed to grant me a contented Patience, that in all Humility I may wait on thee for Deliverance.

O bleſſed Jeſus, thou haſt in this thine Incarnation united two Natures of infinite Diſtance, and by taking ours haſt made us to partake of thine, viſiting them that ſit in Darkneſs, and in the Shadow of Death, with thy divine Preſence and illuſtrious Illumination;

I praiſe and magnify thy Name.

And I beſeech thee ſo to free me from all my natural Corruptions, that I may be a Partaker of thy illuſtrious Perfections, and be evermore united to thee.

O bleſſed Jeſus, who at the ſame time that thou didſt evidence thy Humanity, didſt alſo manifeſt thy Divinity: Since, tho' to be born of a Woman was human and natural, yet to be conceived by the Holy Ghoſt, and to be born of a Virgin, was wholly divine and ſupernatural;

I praiſe and magnify thy Name.

And, I beſeech thee, eſtabliſh this Faith of thy Two Natures in one Perſon firmly in me: Illuminate thoſe that know it not, and bring them to believe in thee, and make us all evermore thankful for the ſame.

O bleſſed Jeſus, who didſt from all Eternity preelect the holy Virgin to be thy ſacred Mother, whoſe Graces, not her Greatneſs, endear'd her to thee;

I praiſe and magnify thy Name.

And, I beſeech thee, give me ſuch a Portion of her Graces, that thou mayeſt delight in me. O give me her Modeſty, her Chaſtity, her holy Fear; give me her Wiſdom to enquire into, and her Faith to believe, all thy revealed Verities; her Obedi-

ence

ence and Reſignation to thy Will, her Humility amidſt all thy Graces, and her Affections, and Spirit of Praiſe and Thankſgivings to thee for all thy Mercies. *Amen.*

O bleſſed Jeſus, with admirable Wiſdom didſt thou delay thine Incarnation ſo long, and with as great Mercy didſt thou come ſo ſoon. Thou didſt delay it ſo long that all Propheſies might be fulfilled of thee, all Souls fill'd with Deſires and Expectations of thee, and a Senſe of their Need of thee; and yet thou didſt defer it no longer, becauſe the Fulneſs of Time was come for the Accompliſhment of all the Propheſies that were of thee. Then did the Fulneſs of thy Love bring us a full and copious Redemption, and in the World's greateſt Neceſſity didſt thou come to relieve our Miſery.

I praiſe and magnify thy Name.

And, I beſeech thee, grant that as thou wert the Joy and Satisfaction of all Nations, thou may'ſt be the whole Joy and Satisfaction of my Soul. O come in the Fulneſs of thy Love and Compaſſion to pardon my Sins, in the Fulneſs of thy Power to deſtroy them all; in the Fulneſs of thy Grace to enable me to reſiſt all Sin: And to thee alone be all the Honour, Praiſe, and Glory of my Redemption, Converſion, Salvation, now and for evermore. *Amen.*

Here, my Soul, dilate and conſider how this God-Man is the Compendium of all God's Wonders; here, in the Womb of a Virgin, is Immenſity become a Point, and the Circumference a Centre; here we may truly ſay, That he who is a Searcher into Majeſty, ſhall be oppreſſed with the Glory!

O Love! infinite Love! what haſt thou done? Thou haſt made God Man, and that for Man.

O bleſ-

On the Nativity.

O Bleſſed Jeſus, thou wert pleaſed to be born for me in a cold Night, in a poor Stable, to be wrapped in mean Clouts, cradled in a hard Manger, to ſanctify Want and Poverty, to comfort the Poor and Needy, and to teach us all divine Love and Mortification:

I praiſe and magnify thy Name.

And, I beſeech thee, chooſe this poor Heart as well as thou didſt that poor Stable to reſide in; turn out all the ſenſual Thoughts and beaſtly Paſſions that lie there, and wholly poſſeſs it, that with true Humility and Poverty of Spirit I may be cheerful and contented in all Conditions. *Amen.*

O bleſſed Jeſus, who to fix this Humility and Poverty of Spirit the deeper in my Soul, didſt chooſe all Circumſtances to endear it, being born of a poor Mother, eſpouſed to a poor Carpenter, who was thy reputed Father, and deſtitute of all Attendance and Accommodation; and all to abate our Pride, and deſtroy our Vanity:

I praiſe and magnify thy Name.

And, I beſeech thee, let the Memory and Meditation of thy Example prevail upon me, for the full Extirpation of all Pride, Vanity, Ambition, and Superfluity; and be pleaſed to comfort the Poor, and ſatisfy all their Needs with the Riches of thy Grace. *Amen.*

O bleſſed Jeſus, this thy humble Birth was proclaim'd by Angels, to declare not only a glorious Myſtery, a profound Verity, and an infinite Mercy, but alſo to enrich that deep Humility with the higheſt Dignities:

I praiſe and magnify thy Name.

And, I beſeech thee, ſtrengthen my Faith, illu-

minate my Understanding in this glorious Mystery, that I may be sensible of all the Wonders and Glories contain'd in it, and partake of all the Benefits convey'd by it. *Amen.*

O blessed Jesus, thou didst by these holy Angels reveal thy Birth to poor simple Shepherds when they were watching over their Flocks, that the poor and Simple might also give Praise unto thy Name:

I praise and magnify thy Name.

And, I beseech thee, make me industrious in my Calling, and watchful over my Thoughts, and Words, and Deeds; that thy Visitations may comfort and illuminate me, direct and conduct my Soul unto thee, and with these Shepherds make me leave all to come unto thee: O give me their Faith and their Obedience, and fill my Heart with the Joy of Men and Angels, that I may give Glory to thee, receive Peace by thee, and afford good Will unto all Men, in thee and for thee. *Amen.*

O blessed Jesus, who hast in Honour and Joy of thy Birth inspir'd thy Church with Wisdom, Grace, and Gratitude, yearly to dedicate a Feast in Memorial thereof unto thee, to confirm our Faith, renew our Joys, re-enforce our Duties, that we may redouble our Service, feed on Sacraments, apply thy Benefits, be fill'd with Graces, and may for such abundant Blessings and Mercies celebrate thy Praises with Eucharistical Joy:

I praise and magnify thy Name.

And, I beseech thee, keep thy Church both in the Truth of Doctrine, and the Beauty and Order of Discipline, that we may keep all holy Festivals with Joy and Thanksgiving, with Unity of Spirit, and the Bond of Peace, to the Honour of thy Name, to the Glory of thy Wisdom, Power, and Goodness in this great Mystery, and for the uniting of our Souls to thee in it. *Amen.*

O bles-

O bleſſed Jeſus, who at thy Birth didſt order it by divine Providence that all the Earth ſhould be at Peace,

I praiſe and magnify thy holy Name.

And, I beſeech thee, grant Peace to my poor Soul, compoſe my diſcompoſed Mind, quiet all my tumultuous Paſſions, regulate all my diſorder'd Appetites, ſubdue my ſtubborn Will, reduce all my Senſes, Affections, and Faculties, to a pious, and a regular Temper, meet to entertain thee the Prince of Peace. *Amen.*

O bleſſed Jeſus, who wert pleaſed to be born in the Night, to ſhew what a dark Eſtate we were in, till thou, O eternal Sun of Righteouſneſs, cameſt to ſhine upon us, as we ſat *in Darkneſs, and in the Shadow of Death:*

I praiſe and magnify thy Name.

And, I beſeech thee, ariſe, ſhine, and let thy Light alſo come into my Soul. O give me the Light of Wiſdom, that I may underſtandingly praiſe thee, ardently love thee, and perſeveringly ſerve thee. *Amen.*

Here, my Soul, dilate thy ſelf, and conſider with profoundeſt Veneration, and higheſt Contemplation, who it is that is laid in a Manger, upon a little Hay or Straw, among Beaſts, bound in poor Clouts, with ſwadling Bands; and conſider who, what, hath tyed up this mighty Being; who, what, hath contracted this vaſt Immenſity beyond Heaven and Earth, into the narrow Compaſs of a Manger? who, what, hath contracted and ſo extenuated the co-equal, and co-eternal Word of the Father, and thus confin'd the incomprehenſible Wiſdom of God, which reacheth from End to End? Even MAN! Love to Man, hath done all this. See here the Force of Goodneſs, and the mighty Power of Love! Be aſtoniſh'd, ye Heavens; tremble, thou Earth, at the Preſence of the

Lord, but let all the Righteous be glad, and rejoice in him. Let the redeem'd of the Lord come with Songs in their Mouths, and Joy in their Hearts, to adore this God-Man, to give Thanks for our Redemption wrought by him. *Amen.*

On the Circumciſion.

O Bleſſed Jeſus, who upon the eighth Day after thy Birth didſt undergo the Law of a ſharp Circumciſion for me, and that thou mighteſt fulfil all Righteouſneſs,

I praiſe and magnify thy Name.

And, I beſeech thee, give me Grace and Courage to circumciſe my Heart, my Tongue, and my Hands from every vain Thought, Word, and Action, that they may all be now and ever dedicated unto the Honour of thee. *Amen.*

O bleſſed Jeſus, who in ſhedding this little Blood didſt pay the firſt Fruits of thy Sufferings, and enter into Bond as a Debtor to the whole Law, engaging thy ſelf to fulfil the ſame:

I praiſe and magnify thy Name.

And, I beſeech thee, let this thy Obedience ſatisfy for my Diſobedience, and let this thy Blood, and that ſhed upon the Croſs, waſh me clean from all my Sins. *Amen.*

O bleſſed Jeſus, taking away this bloody Ceremony, thou didſt give me the ſweet and eaſy Laver, and Sacrament of Baptiſm in its Place: I admire the Tenderneſs of ſo great a Lover, who beareth all the hard and painful things himſelf, and leaveth us that which is ſweet and eaſy; thus making thy Yoke eaſy, and thy Burthen Light, requiring nothing from us but Love and Obedience for all theſe thy ſtupendous Mercies:

I praiſe and magnify thy Name.

And,

And, I beſeech thee, from this Example of thine, let me learn and practiſe Obedience, not only to thy Laws, but to Man's for thy ſake; and from this tender Love of thine make me willing to undergo any Hardſhip for the Good of others. *Amen.*

O bleſſed Jeſus, thou hadſt no Luſts to aboliſh, no Corruptions to cleanſe, no wild Affections to renounce, no new Nature to put on, but being wholly immaculate didſt ſubmit to this only for me:

I praiſe and magnify thy Name.

O let this Blood not only be a Pledge of all that thou wilt do for me, but let the indelible Characters of thy Love make indelible Impreſſions in my Heart. Let it cleanſe me, let it fall upon me to heal me, to mark me for thine own: Let it purify and comfort me: Let it flow within my Veins in the Streams of Purity for ever. *Amen.*

O bleſſed Jeſus, in thy Circumciſion thou didſt receive from thy Parents this ſaving Name of *Jeſus*, which the Angel told thy Mother thou ſhould'ſt be called by: A Name to which every Knee ſhall bow, Men and Angels with Love and filial Reverence, and the Devils with ſervile Fear and Trembling: A Name thou didſt prefer before all other Names, becauſe it brought Salvation to poor loſt Mankind. In this Name didſt thou glory when thou didſt ſhed thy Blood; and this Name was fix'd to thy Croſs when thou didſt ſhed thy very laſt Drop of Blood, to evidence the Truth of this Name to us. In this Name didſt thou triumph over Death, and keep ſtill in Heaven; and in this Name ſhalt thou come to be our Judge: In this Name doſt thou comfort all the Afflicted in their Life, and in this Name have all thy Elect Hope in their Death. In this Name doſt thou raiſe the Dead, Sinners to Grace and Pardon. In this Name

doſt thou caſt out Devils, and ſubdue all the infernal Spirits. This is the Name, and none elſe given us under Heaven, by which we ſhall be ſaved, and therefore for this Name,

My Soul doth magnify the Lord, and my Spirit rejoiceth in God my Saviour.

I beſeech thee give me all the Benefits and Mercies of this Name: Let my Soul be refreſh'd with the Comforts of it: Enlarge my Underſtanding, to dilate it ſelf extenſively upon this Name: Inflame my Affections with ardent Love to this Name.

Bleſſed, glorified, and highly exalted be thy Goodneſs for this thy adorable, venerable, and propitious Name Jeſus, now and for evermore.

Be thou my Jeſus to ſave, help, reſcue, and deliver me from Evil.

O bleſſed Jeſus! in thine Incarnation thou didſt become Man, in thy Nativity a poor Man, but in thy Circumciſion thou didſt put on the Livery of a ſinful and wicked Man. Only by this Name of Jeſus thou didſt ſhew thy ſelf both God and Man, ſince thou muſt be both a Man to ſuffer, and a God to ſatisfy, before loſt Man could be redeemed. O unſpeakable Mercy, thus to compaſſionate our Miſery!

On the Epiphany.

O Bleſſed Jeſus, Light of the World, Sun of Righteouſneſs, and King of Glory, thou didſt call the Gentiles to the Knowledge of thee, by ſending a Star to illuminate the three Kings that came unto thee, that theſe grand Sages of the Eaſt might know it was their higheſt Wiſdom to know thee, their greateſt Honour to caſt down their Crowns at thy Feet, humbly to adore thee, and

their

their trueſt Intereſt to ſacrifice all their Wealth and Subſtance to thee, and their moſt perfect Liberty to be ſubject unto thee:

I praiſe and magnify thy Name.

And, I beſeech thee, let all Kings fall down before thee, let all Nations do thee Service. Extend thy Mercy and Power in affording ſufficient Means of Grace to all who are ignorant of thee, to bring them home to the true Knowledge and Worſhip of thee, and make all thy Means of Grace effectual to all thoſe who have the Happineſs of them. *Amen.*

O bleſſed Jeſus, who didſt enable theſe wiſe Men to come unto thee by the Light of one ſingle Star, which being ſupernatural, they not only obſerved with Curioſity, but obeyed thy Inſpiration, to follow the ſame as a Conduct unto thee:

I praiſe and magnify thy Name.

And, I beſeech thee, give unto me, and to thy whole Church, docible, pious, prudent, and obedient Spirits, that no Motion, Inſpiration, Illumination, and Invitation of thy Grace and Spirit, ever prove ineffectual to us, but let them all be forcible, to extort Obedience from us. *Amen.*

O bleſſed Jeſus, when this Star had conducted theſe wiſe Men to *Jeruſalem*, then thou didſt cauſe it to diſappear, becauſe they had there thy ordinary Means of Grace to make uſe of:

I praiſe and magnify thy Name.

And, I beſeech thee, deliver all ignorant and perverſe Schiſmaticks from that Blindneſs and Preſumption of tempting thee for new Revelations, when they may learn thy revealed Will, made known unto them in thy Sanctuary, by thy lawful Miniſters there. And let thoſe Keepers of the Oracles of God be ever able to inſtruct thy People

out of thy Word, how they may be ſure to come unto thee. *Amen.*

O bleſſed Jeſus, who gaveſt Courage to theſe wiſe Men boldly to enquire of the Prieſts at *Jeruſalem* (who kept thy Oracles) where it was thou ſhould'ſt be born; whoſe Truth was ſo powerful, that tho' *Herod* the King, and all the Prieſts of the Jews were Enemies unto thee, yet they both confeſſed thee, and according to the Propheſies that went of thee, directed them to *Bethlehem*, where they ſhould and did find thee:

I praiſe and magnify thy Name.

And, I beſeech thee, make us like unto theſe wiſe Men, to reſort unto thy Temple, to enquire of thy Oracles there, that there we may find thee in thine own Ordinances, and be evermore directed the right way unto thee. *Amen.*

O bleſſed Jeſus, after theſe Men had received Information, without Delay they went on their Journey, being neither diſcouraged by the Power of thine Enemies, nor by the diſappearing of the Star, the length of the Way, the ſhortneſs of the Days, nor the bitter coldneſs and foulneſs of the Weather:

I praiſe and magnify thy Name.

And, I beſeech thee, give me their Courage amidſt all the Difficulties, Impediments, and Diſcouragements of the World, to purſue thee, in that right way thy holy Word and Ordinances do direct me; and even in the dark diſmal Deſtitution of all Light, teach me to depend on thee: And do thou illuminate my Underſtanding, and comfort me in all my Deſtitutions, with thy divine Conſolations. *Amen.*

O bleſſed Jeſus, thou art the Object of all my Enquiries, thou art the end of all my Journeys, the Subject of all my Meditations; and the glorious,

rich,

rich, and evident Demonſtrations and Communications of thy ſelf unto me, are my abundant Treaſures, and ample Satisfaction in all my Labours:

I praiſe and magnify thy Name.

And, I beſeech thee, make me zealous, conſtant, and perſevering in my Endeavours after thee. Melt my Heart with the Fire of divine Love; make me deny my ſelf, to live with thee; thwart my ſelf to obey thee, and empty my ſelf to be full of thee. *Amen.*

O bleſſed Jeſus, who for a Reward of theſe wiſe Mens Faith, Zeal, and Courage, didſt ſend thy Star again to enlighten and conduct them to thee, which when they ſaw they rejoiced with exceeding great Joy; and thereby doſt evidence to us, that thou never leaveſt thoſe that love thee, nor forſakeſt thoſe who depend upon thee:

I praiſe and magnify thy Name.

And, I beſeech thee, ſend out thy Light and thy Truth to comfort and lead me. O let me never want the Light of thy Goſpel, nor the Light of thy Grace, but pardon, O pardon, all my Blindneſs, who having had all the Stars of thy Church to enlighten me, yet have too often neglected to come unto thee. Make me ſenſible of the Abuſe of thy Mercies, and at laſt make me to rejoice in them, and praiſe thee for them. *Amen.*

O bleſſed Jeſus, Sun of Juſtice, Morning Star, by whom all the Stars of thy Church are illuminated. This Star of the wiſe Men did not only in general ſignify that the *Meſſiah* ſhould be born, but, as it did direct them to *Jeruſalem* where they ſhould learn more of thee, ſo did it go along with them to *Bethlehem*, and ſhine directly over thee, over that Houſe in which thou waſt; thus giving particular and clear Demonſtration of thee:

I praiſe and magnify thy Name.

And,

And, I beſeech thee, let not our dull Souls reſt in a general or ſuperficial Knowledge of thee, but ſtill ſearch till we do every one perſonally and experimentally find thee. *Amen.*

O bleſſed Jeſus, being at laſt found of theſe wiſe Men who ſo zealouſly ſought thee, they humbly ador'd thee, and made their Oblations with Gladneſs to thee, verifying that of the *Pſalmiſt*, *The Kings of Tarſhiſh, and of the Iſles, ſhall bring Preſents, and the Kings of Sheba and Seba ſhall offer their Gifts:*

I praiſe and magnify thy Name.

And, I beſeech thee, enable me to offer up my ſelf an Oblation to thee, and grant I may be ready to renounce my ſelf, and all I have, for thee, whenſoever thou ſhalt call me to it. *Amen.*

O bleſſed Jeſus, this Day in which the Eaſtern wiſe Men found thee was the *Chriſtmas*-Day of the Gentiles, wherein thou didſt begin to leave the blind Jews, and to paſs over unto us;

I praiſe and magnify thy Name.

And, I beſeech thee, give me Grace to receive thee with an humble Heart, to welcome thee with all poſſible Love and Gratitude, and Joy. O make me always to take heed of loſing thee, as the Jews did, through Infidelity, or, as many careleſs Chriſtians do, through Neglect or Prophaneneſs: And as theſe wiſe Men returned home another way, let me alſo no more return to the old Paths of Sin, but grant I may walk in the new Ways of Righteouſneſs and Holineſs, from this Time forth, and for evermore. *Amen.*

Of Christ's Presentation in the Temple.

O Blessed Jesus, when thou wast brought in thy Mother's Arms into the Temple, O how glorious was that Temple, when thou, the Lord and Owner thereof, wast within it? Then was the Hour and Guest come, which made the Glory thereof to surpass that of the former, as had been propheſied before:

I praise and magnify thy Name.

And, I beseech thee, make my Soul a Temple meet for thy Residence, and let every Christian Heart, and all holy Assemblies be dignifyed with thy Presence also, and illustrious Manifestation. *Amen.*

Purification of the Virgin, and the Presentation of our Saviour in the Temple.

O Blessed Jesus, thou didst meekly submit to be carried in thy Mother's Arms into the Temple, that she might fulfil the Law, both of Purification, and of redeeming her First-born; tho' she needed not the one, and by thy Power thou could'st have been exempted from the other:

I praise and magnify thy Name.

And, I beseech thee, purify my Heart and Soul, and make me truly obedient to all thy divine Laws, let me admire the Ceremonial, keep the Moral, observe the Civil, and reverence the Ecclesiastical, for they are all thine, tho' written and promulg'd in a several manner. *Amen.*

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O bleſſed Jeſus, thou didſt let thy Mother pay the Offering of the poor for thee, the Lord of all the World, chooſing thy Portion among ſuch, to comfort and encourage them to ſerve thee, and to advance them to thine Inheritance for ſerving thee:

I praiſe and magnify thy Name.

And, I beſeech thee, let this Example of thy Humility extinguiſh all my Pride, that it may be equal to me where I go, or how I go, ſo I remain with thee; whether rich or poor, ſo I may be thine: If thou give me Riches, I will return them all to thee in thy Members: If I am poor, I will be rich in thee; ſince he deſerves to be everlaſtingly poor, that cannot be contented with a God ſo rich as thou art. *Amen.*

O bleſſed Jeſus, who by divine Providence didſt order juſt *Simeon* and holy pious *Anna* to be in the Temple when thou wert preſented there, to verify thy Promiſe, (which was, that *Simeon* ſhould not depart till he had ſeen the Lord's Chriſt) and to accompliſh the Prophecy, That the Glory of the ſecond Temple ſhould exceed the Glory of the former, and to reward the Piety of theſe holy Perſons that had waited ſo long for thee:

I praiſe and magnify thy Name.

Beſeeching thee to enable me to perform all holy Duties to thee, with as much Love, Zeal, Piety, Perſeverance, and Devotion, as they did. O that I may delight to be in thy Sanctuary, there to receive thee with the Arms of Faith, as *Simeon* did, with a Heart full of Purity and Piety, as *Anna* did, and a Mouth full of Praiſes, and a Soul full of Rejoicings, as they both did. O do unto me as thou didſt unto them, turn all my Deſires, Longings, and Expectations, into Poſſeſſions, high Attainments, and full Fruitions of thee. Grant I may embrace thee and enjoy thee, love and rejoice

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in thee for ever, and may ſo firmly adhere to thee, that neither Life or Death may ever divide me from thee. *Amen.*

Of our Saviour's Flight into Ægypt.

O Bleſſed Jeſus, thy holy and eternal Father, knowing the Cruelty and bloody Deſign of *Herod* to deſtroy thee, ſent his Angel to warn thy reputed Father *Joſeph* to fly with thy holy Mother and thee into *Ægypt:*

I praiſe and magnify thy Name.

And, I beſeech thee, watch over me in all Dangers, and inſtruct me either to eſcape them, or ſecure me in them. Let no Devices of the Wicked proſper againſt my Soul, and deliver me from the Fury of evil Men. *Amen.*

O bleſſed Jeſus, who to avoid the Rage of *Herod* ſuſtainedſt a tedious Baniſhment in thy tender Years, to teach me Contentedneſs in all Conditions, and to make me know I may be happy in Exile and Baniſhment when thou wilt have it ſo:

I praiſe and magnify thy Name.

And, I beſeech thee, in all thy Commands give me their cheerful Obedience, and do thou encircle me with thy divine Providence in all Places; for in obeying thee I may be ſafe in *Ægypt*, but by refuſing I may periſh with the Babes in *Bethlehem:* Therefore not where I will, but where thou wilt, let me ever be. *Amen.*

O bleſſed Jeſus, who being here upon Earth didſt ſubmit unto evil Men, and Magiſtrates, by a paſſive Obedience, without uſing any Miracle to remedy common Inconveniencies, and didſt chooſe rather to fly into *Ægypt*, than either to deſtroy *Herod*, or limit and bound his Power, giving us there-

by

by a rare Example of Patience and Obedience:

I praiſe and magnify thy Name.

And, I beſeech thee, grant me this Grace of true Loyalty; make me to yield an active Obedience to all my Superiors in all things lawful, and a paſſive in all things unlawful. Be thou, O Lord, a Defence to all thy faithful People whenever Perſecution ariſes, and ſend them the Miniſtry of Angels to direct them in the ways of Security, and let thy holy Spirit guide them in the ways of Sanctity, and keep them in the Arms of thy Almighty Protection, and in the Cuſtody of thy Providence, till the time of refreſhing come. *Amen.*

O bleſſed Jeſus, who didſt ſuffer Exile, hard Journeys, and all the Inconveniencies of a friendleſs Perſon, ſuſtain me in all my Wants, provide for me in all my Deſtitutions, and be thou my Comfort in all my Afflictions; ſanctify all Hardſhips to me, and make me not only patient under them, but cheerful with them, rejoicing to live a Life conformable to thee in all things. *Amen.*

Our Saviour's Return out of Ægypt *to* Nazareth.

O Bleſſed Jeſus, after thine Exile in *Ægypt* thou didſt return unto *Nazareth*, there to live an humble, meek, obedient Life to thy holy Mother, and *Joſeph* thy reputed Father, thus fulfilling that Prophecy, *Out of Ægypt have I called my Son*; and that alſo, *He ſhall be called a Nazarene:*

I praiſe and magnify thy Name.

And, I beſeech thee, comfort me in all my ſpiritual Baniſhments; make me patiently to wait, and at laſt to feel thy gracious Return into my Soul. Be thou pleaſed to remain with me, and then let

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my Life to the World be as obſcure and poor as thou pleaſeſt. *Amen.*

Our Saviour's Diſputation with the Doctors in the Temple, where his Mother after three Days ſeeking, found him.

O Bleſſed Jeſus, thy holy Parents conſtantly attended the Feaſt of the Paſſover, and thou wert pleaſed to go with them at twelve Years old thereunto, ſo giving us an Example of making publick Addreſſes to God, in the Rites of Feſtival Solemnities, in thy holy Temple:

I praiſe and magnify thy Name.

And, I beſeech thee, continue all the holy Feſtivals and Solemnities of thy Church which are dedicated to thy Honour, unto us; prepare us for them, give us the Benefit of all thoſe Mercies that are commemorated in them, and make us greedily long for all thoſe Graces thou doſt give unto thoſe who rightly and religiouſly keep them. *Amen.*

O bleſſed Jeſus, who in thy profound Diſputation with the Doctors didſt permit a Ray of thy Divinity to ſhine, but afterwards didſt veil thy Luſtre with humble Silence and ſilent Humility,

I praiſe and magnify thy Name.

And, I beſeech thee, make me wiſe unto Salvation, able to refute Vice and practiſe Virtue, and prudently and couragiouſly to take all Opportunities for both, ſo as not to be unſeaſonable or unprofitable in either. *Amen.*

O bleſſed Jeſus, who waſt loſt and ſought, and after three Days ſeeking of thy Parents wert found ſitting among the Doctors in the Temple, doing

thy Father's Buſineſs, which being done, thou didſt yield Obedience unto thy Parents:

I praiſe and magnify thy Name.

And, I beſeech thee, let all my Conferences be holy, wiſe, and profitable, that I may converſe with none but ſuch as I may either receive Light from, or communicate Light unto; neither let any near, or dear Relation be able to withdraw me from thee, but that I may ever be doing my Father's Buſineſs, and having firſt done my Duty to thee, then may obſerve all others reſpectively. *Amen.*

Of our Saviour's Return from Jeruſalem *to* Nazareth, *and of his conceal'd Life there.*

O Bleſſed Jeſus, who wenteſt down with thy Parents unto *Nazareth*, to be ſubject to them, leaving the Grandeur of the Doctors, and Beauty of the Temple, to live a poor and private Life, and in the Labours of a mean Trade didſt contemplate thy Father's Glory, admire his Love, enjoy his Works, and obey his Laws:

I praiſe and magnify thy Name.

And, I beſeech thee, let me ſee all things with thine Eyes; give me Grace to expoſe my ſelf ſeldom, and then prudently and profitably to retire with thy Contentedneſs, burn with thy Zeal, be filled with thy Joy, and be ſatisfy'd with thy Love; preferring thy Preſence, and thy Father's Favour, beyond all the Grandeurs of the World. Make me induſtrious in whatſoever Life thy Providence ſhall place me, and never to be aſhamed of poor Relations, nor of mean Offices to them, when Need requires. *Amen.*

Our

Our Saviour's Inauguration into his Prieſtly Office.

O Bleſſed Jeſus, thou didſt forbear thine Inauguration into thy Prophetical Office till thirty Years, becauſe the *Jews* admitted none into the Service of the Tabernacle till that Age, and thou wouldeſt not give Scandal, nor occaſion them to object any younger Years unto thee than what they allowed for the Miniſtry; and ſuch was thy rare Modeſty and deep Humility, though thou hadſt all Endowments qualifying thee for it, yet thou didſt comply with their Laws in it:

I praiſe and magnify thy Name.

And I beſeech thee give Grace and Wiſdom, Prudence and Caution, Learning and Devotion, unto all thoſe that ſhall enter into the Work of the Miniſtry, that neither by Ignorance or Imprudence, Boldneſs or Vice, they give Scandal to thy People, or bring Diſhonour unto thee. *Amen.*

O bleſſed Jeſus, who before thy Publication, didſt ſend thy Servant St. *John Baptiſt*, by the Examples of Mortifications and Auſterities, and the Sermons of a penitential Life, to remove the Impediments of Sin and Infidelity, that all Hearts might be prepared and cleanſed by Repentance and Faith to receive thee:

I praiſe and magnify thy Name.

And I beſeech thee let me learn from thy Miniſters Doctrine and Lives, as thoſe People did from St. *John Baptiſt*, all neceſſary Doctrines, and Penances, and Auſterities; and teach me to practiſe all Mortifications of Sin, that my Heart may be truly cleanſed by Faith and Repentance, to receive thee. *Amen.*

O bleſſed Jeſus, thou being the Brightneſs of thy Father's Glory, didſt come unto St. *John*, and though he was not worthy to unlooſe the Shoe from thy Foot, didſt humble thy ſelf unto his Diſcipline, requiring to be baptized of him:

I praiſe and magnify thy Name.

And I beſeech thee, give me true Humility to ſubmit my ſelf to all that Diſcipline I am obliged unto for thy Churches Peace, and to the Service of the ſmalleſt of thy Flock, in that which ſhall be to their Benefit and thy Glory. *Amen.*

O bleſſed Jeſus, thou didſt deſcend at thine appointed Time into the River *Jordan* to be baptized among the reſt of the People who were in Multitudes there, that ſo thy Publication might be more manifeſted, and St. *John Baptiſt* the more confirmed:

I praiſe and magnify thy Name.

I beſeech thee be preſent in all the Congregations of the Faithful: Bleſs all thine Ordinances to us all, make us profit abundantly by them, and always glorify thy Name in and for them; do thou teach our Teachers, and give us all Obedience unto them for thee, and in thee. *Amen.*

O bleſſed Jeſus, who by thy Deſcent into the River *Jordan*, didſt ſanctify that Element of Water to become ſacramental in thine Ordinance for the Remiſſion of Sins, through Faith in thee; and didſt in a Symbol, purify human Nature, whoſe Guilt thou hadſt undertaken to expiate:

I praiſe and magnify thy Name.

And I beſeech thee, ſince it hath pleaſed thy Goodneſs to waſh my Soul in the Laver of Regeneration, and to bleſs me with Baptiſmal Grace, never let me return to the Infirmities of my old Sins, nor ever renew thoſe Crimes which were ſo many Receſſions from my baptiſmal Purities, and

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Transgressions of those religious Vows, but cleanse me in thy Blood by the Waters of Repentance so thoroughly, and please to preserve me so intirely, that I never become polluted or defiled any more. *Amen.*

O blessed Jesus, when thou wert baptized, the Heavens opened, the Air was clarified by a new and glorious Light, the Holy Ghost descending as a Dove upon thy sacred Head, and God the Father in a Voice from Heaven said, *Thou art my beloved Son, in whom I am well pleased.*

I praise and magnify thy Name.

I beseech thee open unto me the Treasures of Heaven, that the Eye of my Soul may see into them as my weak Capacity will permit, and clarify my Understanding to have a right Apprehension thereof, that so all my Adorations and Addresses being rightly ordered, may be graciously accepted. Let the Heavens that were opened at thy Baptism, be open still and ready to receive me: Let the same Spirit that descended upon thee, continually abide and rest upon me; and, O Lord, make me also well-pleasing unto thee in all things now and for evermore. *Amen.*

Of Christ's Retirement to the Desert.

O Blessed Jesus, thou didst retire after thy Baptism into the Desert, to contemplate the great Work thou hadst to do after this thine initiating into thy prophetical Office.

I praise and magnify thy Name.

And I beseech thee give me Grace to follow thy Example, duly to consider and seek to thee for Help, before I go about any great Work, that by Devotion and wise Application, it may be blessed by thee, and acceptable to thee. *Amen.*

Of Christ's Temptation and Fasting.

O Blessed Jesus, thou didst in thy solitary Retirements, fast forty Days and forty Nights for me:

I praise and magnify thy Name.

And I beseech thee, make me duly observant of this truly Christian Duty upon all proper Occasions, whereby both to obtain thy Mercy and Pardon for past Offences, and Ability to serve thee more holily for the future. *Amen.*

O blessed Jesus, after thou hadst fasted forty Days and forty Nights, then wert thou tempted of the Devil, whom thou didst easily vanquish and overcome:

I praise and magnify thy Name.

I beseech thee also to make me so sensible of my own Weakness, that I may have frequent Recourse in Times of Temptation to Fasting and Prayer, that I may thereby be either secured from the Temptations, or enabled by thee to conquer and overcome them. *Amen.*

O blessed Jesus, who when thou wert assaulted with all kinds of Temptation, Necessity, Curiosity, Vain-glory, Riches, Honour, Ambition, and all this World could afford, powerfully didst repel Satan with, *It is written, Man shall not live by Bread alone*: And when he assaulted thee again, thou didst still repel him with that Weapon, *It is written*, &c. teaching us thereby what Armour to put on, what Weapon to use against all his Invasions:

I praise and magnify thy Name;

Beseeching thee to make me ever remember what is written, and to reverence and obey it, that so the Enemy may have no Advantage over me, nor any Temptation ever prevail upon me.

O let

O let me never become a Prey unto my Enemy any more, but thou who knoweſt what it is to be tempted, ſuccour, O! ſuccour and ſuſtain me when I am tempted; help and pity me, when I am invaded; pardon my often Failings, forgive my weak Reſolutions and baſe Relapſes, ſtrengthen my Weakneſs with thy Almighty Aid, and give me Conqueſt over all Temptations, by virtue of thy Power and Conqueſt over them. Make bitter unto me all ſenſual Comfort which may in the leaſt draw me away from the Love of thee, with any force of preſent Delight whatſoever.

Let not Fleſh and Blood overcome me, let not the World, or the ſhort Glories thereof deceive me, let not the Devil or his ſubtile Fraud ſupplant me, or my own Paſſions and Senſes be ever violent upon me any more, but give me Power to reſiſt, Patience to ſuffer, Conſtancy to perſevere in Good, and Courage derived from thee, to eſchew all Evil. Give me, inſtead of all the Comforts of the World, the Comforts of thy holy Spirit, and in lieu of all carnal Love, pour into my Soul the Love of thy Name.

Let no Temptation defile me, but drive me farther from it, to come cloſer and cloſer to thee.

By this thy Conqueſt over it, protect me from it, or deliver me with Safety out of it, for thy Mercy's ſake. *Amen.*

Of our Saviour's Manifeſtation of himſelf to the World.

O Bleſſed Jeſus, after thy forty Days Retirement, Faſting, Prayer, and Victory over Satan, thou didſt manifeſt thy ſelf to the World for A-

ction, and to exerciſe thy Works of Charity for our Imitation:

I praiſe and magnify thy Name.

And I beſeech thee, make me willing to loſe even the Sweetneſs of Retirement, when my appearing in publick may be to thy Honour and Glory; and be pleaſed to inſpire all my Thoughts ſanctify all my Words, bleſs all my Actions, proſper all my Works, purify all my Converſation, and direct all my Employments, to the Honour of thy Name, the Benefit of Souls, and unto the Improvement and Amendment of my own Life. *Amen.*

O bleſſed Jeſus, who upon thy firſt Manifeſtation, after thy leaving of the Deſert, didſt chuſe Diſciples to be Witneſſes of thy Life and Doctrine, Works and Miracles:

I praiſe and magnify thy Name.

And I beſeech thee call me now unto thee, that I may follow thee ſo cloſe in the Meditation of thy Life, that all thy Doctrines, Works, and Miracles may be as preſent to my Underſtanding and Faith, as it was unto thy Diſciples, and to all thoſe that did behold thee with their bodily Eyes. *Amen.*

O bleſſed Jeſus, who out of thy Diſciples didſt chuſe twelve Apoſtles to be eminent Preachers of thy Faith, to congregate the diſperſed Sons of Men to the Learning of thy Oracles, and to become the Sons of God:

I praiſe and magnify thy Name.

And I beſeech thee grant, that I may love and revere all thoſe whom thou haſt called unto, and who worthily perform thy Miniſtry; and do thou give them all Wiſdom and Holineſs to make them venerable among us. *Amen.*

O bleſſed Jeſus, thou didſt honour Marriage with thy Preſence and firſt Miracle, by turning

Water

Water into Wine at a Marriage Feaſt in *Cana* of *Galilee:*

I praiſe and magnify thy Name.

And I beſeech thee, ſanctify all married Perſons, and viſit all their Souls with thy miraculous Grace, turn their Water into Wine, their natural Deſires into ſupernatural Affections, and let them grow from Grace to Grace, and be helpful to one another, in loving, praiſing, and ſerving thee. *Amen.*

O bleſſed Jeſus, who didſt go painfully from Place to Place, doing Good unto all, and when thy Aſſembly was full, thy Audience numerous, then thou didſt go up into a Mountain to preach:

I praiſe and magnify thy Name;

Beſeeching thee to draw me after thee as thou didſt thy Diſciples, Apoſtles, and People, and by thy holy Spirit, preach that Sermon over to me again, which thou didſt preach upon the Mount, teach me all the precious Doctrines therein ſo perfectly, that by the Help of thy Grace, I may effectually reduce all thy Precepts to practice. *Amen.*

Chriſt's Sermon on the Mount.

O Bleſſed Jeſus, who haſt ſaid, *Bleſſed are the poor in Spirit, for theirs is the Kingdom of Heaven.*

I praiſe and magnify thy Name.

And I beſeech thee give me true Poverty of Spirit, empty my Soul of all Pride and Vain-glory, of all inordinate Deſires after worldly Grandeur, and make me contemptible in my own Eyes, and contentedly ſo in the Eyes of others, that thou mayeſt pity my infinite Failings: Accept of my Humiliation, and give me ſuch true Poverty of Spirit, that I may be aſſured of thy Kingdom. *Amen.*

O bleſſed Jeſus, thou haſt ſaid, *Bleſſed are they that mourn, for they ſhall be comforted.*

I praiſe and magnify thy Name.

And I beſeech thee, give me Grace ſo to mourn for my Sins, that I may feel the Comforts of thy Love and Pardon; ſtrengthen me to bear all the Cauſes of Mourning for thy ſake, and in all my Sorrows be thou the Comfort, the Stay, the Joy, and the Support of my Soul. *Amen.*

O bleſſed Jeſus, who haſt ſaid, *Bleſſed are the meek, for they ſhall inherit the Earth:*

I praiſe and magnify thy Name.

And I beſeech thee earneſtly to give me the Grace and Virtue of Meekneſs, that my Soul and Underſtanding may fully poſſeſs thee in all thy wondrous Works in this great Fabrick of the World: Repreſs in me, I beſeech thee, all Anger and Fury, that I may poſſeſs and govern my Heart in great Tranquillity, to thy Glory and my own Comfort and Satisfaction. *Amen.*

O bleſſed Jeſus, who haſt ſaid, *Bleſſed are they that hunger and thirſt after Righteouſneſs, for they ſhall be filled:*

I praiſe and magnify thy Name.

And I beſeech thee give me an earneſt Longing, and greedy Hunger and Thirſting after Righteouſneſs, and fill me, O fill me, with thy divine Graces and heavenly Benedictions. *Amen.*

O bleſſed Jeſus, thou haſt ſaid, *Bleſſed are the merciful, for they ſhall obtain Mercy:*

I praiſe and magnify thy Name.

And I beſeech thee implant this Grace of Mercy deeply in my Heart, make me merciful in all my Thoughts, Words, and Actions towards all Mankind, and deliver me from a cruel, unkind, and unmerciful Nature, for thy Mercies ſake. *Amen.*

O bleſſed

O bleſſed Jeſus, who haſt ſaid, *Bleſſed are the pure in Heart, for they ſhall ſee God:*

I praiſe and magnify thy Name.

And I beſeech thee cleanſe my Heart, Soul, Mind, and all my Members, from all Impurity: *Make me a clean Heart, O God, and renew a right Spirit within me,* that being cleanſed from the Pollutions of this World, I may ſee thee with a clear Underſtanding in the Works of Nature, feel thee in thy Works of Grace, and enjoy thee in thy Works of Glory. *Amen.*

O bleſſed Jeſus, who haſt ſaid, *Bleſſed be the Peace Makers, for they ſhall be called the Children of God:*

I praiſe and magnify thy Name.

And I beſeech thee remove from me all Turbulency of Mind, and Unquietneſs of Spirit, and make my Nature peaceable in it ſelf, and peaceable with others, that being freed from all ſinful Diſturbances, I may enjoy Peace with thee, and as much as in me lies, make Peace among others, and follow Peace with all Men. And be thou pleaſed, I beſeech thee, to ſpeak Peace to, and be at Peace with my poor fearful, troubled Soul. *Amen.*

O bleſſed Jeſus, who haſt ſaid, *Bleſſed are they that ſuffer Perſecution for Righteouſneſs ſake, for theirs is the Kingdom of Heaven:*

I praiſe and magnify thy Name.

And I beſeech thee, let no Fear or Puniſhment ever deter me from performing my Duty either in Word or Work unto thee. Suffer me not by wilfull Folly or known Tranſgreſſion, to bring Calamities upon my ſelf, but when either for Trial, or the Good of Souls, or Correction of my Crimes, thou doſt lay Affliction upon me, O then make me a couragious and willing Sufferer under it; let it be always the Joy of my Heart to ſuffer for

thee and for Innocency, not Crimes; for well-doing, and not for Evil. *Amen.*

O bleſſed Jeſus, how gracious a Maſter! how bountiful a Lord! how great a Benefactor art thou, to give us all theſe great and glorious Beatitudes, upon ſuch eaſy Conditions:

I praiſe and magnify thy Name.

And I beſeech thee enrich me with all theſe ſeveral Graces, and teach me to make a right Uſe of them all, that ſo I may obtain all thy promiſed Bleſſings in them. *Amen.*

O bleſſed Jeſus, who by thus mingling ſupreme Felicity with the moſt eaſy, ſweet, delightful Duty, haſt given us infinite Encouragement to ſerve thee:

I praiſe and magnify thy Name.

And I beſeech thee to grant, that the Joys thou haſt ſet before us, may be ever preſent to us, to facilitate our Warfare with the World, the Fleſh, and the Devil; whom, I beſeech thee, evermore help us to overcome: and make us all to our Powers, as beneficial to all other, as thou art bountiful and beneficial unto us. *Amen.*

O bleſſed Jeſus, who toldeſt thy Apoſtles, *Ye are the Light of the World, and the Salt of the Earth:*

I praiſe and magnify thy Name.

And I beſeech thee, enable all Biſhops, Paſtors, and Miniſters, to be ſhining Lights in the World before thee, both in Truth of Doctrine and Holineſs of Converſation; ſeaſon all their Labours with the Salt of Diſcretion, and of true Piety; and let thy Church be evermore as conſpicuous as a City upon a Hill, and make all Nations to flow unto it. O never let the Light of thy Goſpel be extinguiſh'd amongſt us, or be put under a Buſhel in the dark Corners of the Land, but ever ſet it up in thy Churches and Temples built and dedicated

dicated to the Honour of thy Name, that in the Light thereof, we may ſee Light, and that thereby our *Light alſo may ſo ſhine before Men, that we may always glorify our Father which is in Heaven.* Amen.

O bleſſed Jeſus, who cameſt not to deſtroy the Law and the Prophets, but to fulfil them, and that with ſuch Exactneſs, that not one Jot or Tittle ſhould paſs away till all were fulfilled therein, both to confirm my Faith, and to ſatisfy for all my Diſobedience:

I praiſe and magnify thy Name.

And, I beſeech thee, pardon all my Tranſgreſſion of thy holy Laws, and aid me with thy Almighty Grace to obey them. O let my Righteouſneſs ever *exceed the Righteouſneſs of the Scribes and Phariſees*, by ſincere Integrity, and an utter Abhorrence of all Hypocriſy. *Amen.*

O bleſſed Jeſus, who haſt ſeverely menaced thoſe who are angry with their Brother without a Cauſe, that thereby all Unquietneſs and Contentions may be removed:

I praiſe and magnify thy Name.

And, I beſeech thee, never ſuffer me to be angry without a Cauſe, nor to be immoderate therein upon the greateſt Cauſe; but make me meek, mild, and rational, in all my Reprehenſions, and to pardon all, as I deſire thou ſhould'ſt pardon me. *Amen.*

O bleſſed Jeſus, who haſt taught us that the Excellency of the Evangelical Law conſiſts in Purity of Thoughts, as well as Honeſty in Acts;

I praiſe and magnify thy Name.

And, I beſeech thee, make me as careful of every Thought in thy Preſence, as of every Action in the Eye of all the World. Let all my Doings

be

be attended with due Conſiderations, proceed from noble and right Cauſes, and be directed to the beſt and moſt excellent Ends. Make me, I beſeech thee, to remember that even every Thought is a ſtanding Object in the Eye of all Eternity, and to watch over mine accordingly. *Amen.*

O bleſſed Jeſus, who haſt taught us a Remedy for all our inordinate Paſſions, Affections, or Abuſes of our Senſes and Members, in bidding us, if either Eye or Hand offend us, pluck it out, or cut it off, that by taking away the Occaſion of our Sin we may ever ſecure our Souls:

I praiſe and magnify thy Name.

And, I beſeech thee, give me Grace and Courage to uſe this Remedy, to obey this excellent Precept, to caſt away every Member, every evil Inclination, and renounce every Occaſion or Company that may endanger my offending thee; and grant that I may die, rather than ever provoke thee more. *Amen.*

O bleſſed Jeſus, thou haſt taught us both by Example and Precept, to *love our Enemies, to do good to them that hate us, to pray for them who deſpightfully uſe us:*

I praiſe and magnify thy Name.

And, I beſeech thee, give me Grace to perform this Duty punctually. Take away from me all Rancour, and Deſire of Revenge, and make me to love all and every one as the Work of thy Hands, the Image of thy Countenance, and the Price of thy Blood. Let me never do that to another, which I would not have another do to me, but give me Grace, dear Jeſus, to labour that I may be *perfect, as our heavenly Father is perfect.* Amen.

O bleſſed Jeſus, who haſt taught us both to give Alms, and how we muſt give them, that by giving

ving them rightly, we may lay up Treaſures in Heaven eternally:

I praiſe and magnify thy Name.

And I beſeech thee, give me Grace to give Alms of all that I have; make me prudent and provident in my own Expences, that I may gather and diſtribute unto the Poor, and all thine, as their ſeveral Needs ſhall require, as far as I am able. Deliver me from all baſe and ſiniſter Ends of giving, deliver me from Pride, Oſtentation, and all Vanity, Indiſcretion, and Imprudence therein, and give me Bowels of Compaſſion for the Love of thee, to every diſtreſſed Member of thine. *Amen.*

O bleſſed Jeſus, who haſt graciouſly pityed our Infirmities and Weakneſs, we not knowing how to pray, or ſo much as think a good Thought without thee, and therefore thou haſt graciouſly taught us both to pray, and how to pray unto thee:

I praiſe and magnify thy Name.

And, I beſeech thee to take Pity on me, who am exceeding dry and barren, dull and deſtitute of this rich Grace of Prayer, and be pleaſed, for thy Mercies ſake, to give me the Spirit of Prayer and Supplication. O bleſſed Spirit, be thou pleaſed to make Interceſſion for me, with Groans and ſtrong Cries that cannot be utter'd. Make me, deareſt Jeſus, to ſay this holy Prayer, which thou didſt teach us, with a ſerious Application of it, and an inflam'd Affection to thee in it. O quicken, quicken my Deadneſs, inſpire my Dulneſs, water my Dryneſs with penitential Tears, and the Dews of thy heavenly Grace, that my Prayers, like Incenſe, may ariſe in ſweet Odours unto thee. *Amen.*

On the Lord's Prayer.

Our Father which art in Heaven.

O My Father, tender in Love, tender in thy Care and Providence over me, all-ſufficient in thy Power and Proviſions for me, and ſo to every one, and the more ſo to me by being ſo unto all. Bleſſed be thy Name, that commanding us by thy Son to ſay *Our Father*, thou doſt thereby knit us all together in thee, and makeſt us all Brethren unto thy Son, and to all Saints, Angels, and Men, rich and poor, in thee. Moſt holy Father, I depend on thee, I truſt in thee, I believe on thee; O do thou ſupport, ſuſtain, and provide for me in all things. Make me tender of thine Honour, obedient to thy Will, and in all things a dutiful Child unto thee, and be thou pleaſed to continue a moſt merciful and gracious Father unto me. Who tho' thou art every where by thy Preſence, yet haſt thy Reſidence more eſpecially in Heaven; and becauſe thou wouldeſt have me heavenly-minded when I call upon thee, commandeſt me to call thee *heavenly Father*. O my dear *heavenly Father*, I do lift up my Heart unto thee, and do earneſtly and humbly beſeech thee to give me heavenly Affections when I call upon thee. Fill, I beſeech thee, my Underſtanding with Light, and my Soul with Love, that as the Angels in Heaven do hallow thy Name, and pray it may be hallowed by all, ſo I may both with them hallow it, and fervently pray with the Angels Petition:

Hallowed be thy Name.

For I know, O moſt heavenly Father, it is the Duty of every obedient Child to hallow thy Name, for thy Name is thy ſelf, thy Attributes, thy Majeſty,

jeſty, Power, Wiſdom, and Goodneſs, Juſtice and Mercy, therefore let all Angels, Saints, and Men hallow, magnify, worſhip, glorify, laud and praiſe thy Name for ever and ever. O hallow my Nature, conſecrate my Heart, Soul, Tongue, and Members, that with all the Hoſts of Heaven I may hallow and revere thy Name for ever.

O Lord, our Governour, how excellent is thy Name in all the World!

O let not my Tongue ever diſhonour thy Name any more, but ſing Praiſes unto thy Name, O thou moſt High. Make me to hallow thy Name inwardly by Reverence, outwardly by Word, inwardly by Devotion and Zeal, outwardly by Profeſſion and Practice; by my ſelf alone, by others in Company; in all things, for all things, at all times, in all places, every where, every way, O enable me to hallow thy Name, and magnify it for ever.

Let me hallow thy Name, by great Apprehenſions of thy Majeſty, by enlarged Affections in Contemplation of thy eternal Mercy, by believing and depending upon thy Promiſes, by obeying thy holy Laws, by conſidering thy wondrous Works, by delighting in thy ancient Ways, by adoring thy Counſels, by praiſing thee for all the Manifeſtations of thy Glory.

Let me hallow thy Name, by feeding richly and thankfully upon all thy Means of Grace, by loving the Place where thine Honour dwelleth, by reverencing thy Sanctuary, by fearing thy Diſpleaſure, by ſeeking thy Face; by loving thee, and preferring thee, and thy Honour and Service, above all things in Heaven and Earth.

For whom have I in Heaven but thee, and there is none upon Earth that I deſire in Compariſon of thee?

Therefore every Day will I give thanks unto thee, and praiſe thy Name for ever and ever.

O let me never, never, take thy Name in vain more, or ſuffer any other to do ſo whom I can reſtrain!

O how ſweet is thy Name to thoſe that love thee!

How tranſporting to thoſe that delight in thee!

How dreadful to thoſe that fear thee!

How conſuming a Fire to thoſe that diſhonour thee!

How glorious to thoſe that meditate on thee!

How full of Satisfaction to all that truſt in thee!

O how good and gracious art thou, to admit us Duſt and Aſhes to this Dignity of Angels, whoſe Work it is to magnify and praiſe thy Name for ever.

Therefore let me, with all Angels, hallow thy Name, and pray with all thy Saints in Heaven:

Thy Kingdom come.

For in thy Kingdom, O heavenly Father, thou doſt communicate thy ſelf unto us, and what thou art. O then let thy Kingdom come unto us, and do thou only rule and govern over us, and deſtroy the Kingdom of Satan, that he may have no Power in us or over us.

O come thou thy ſelf, with the Kingdom of thy Goſpel, and take all Rule and Government into thine own Hand.

Come with the Kingdom of thy Grace, to infuſe all Graces into us, and to extend all thy Graces unto us. Bring in all the Rebellious unto the Obedience of thy Kingdom, into Subjection unto thee.

Come with the Kingdom of thy Glory, to crown thoſe who have waited for thee.

Hear

Hear them who cry under the Altar, *How long, Lord, holy, juſt, and true, will it be, e're thou judge and avenge our Blood on them that dwell on the Earth?*

Haſten thy Coming in the Kingdom of Glory, for thine Elect ſake here, and for thy Faithful departed:

That they, in the Reſurrection of their Bodies, and we, both in Bodies and Souls, may enjoy the Fulneſs of thy Glory, in giving thee Praiſe and Thankſgiving for ever.

Come, Lord Jeſus, come quickly.

My Soul longeth for thee, my Heart thirſteth after thee; O when ſhall I come and appear before thee?

O bring my Soul out of Priſon, that I may praiſe thy Name.

Yet, O my Father, tho' my Soul longeth for thee, and to be with thee, far more becauſe this is a Place of Sin than a Valley of Tears; tho' I covet to be uncloathed of Mortality, and to put on Immortality, *yet all the Days of my appointed time do I wait till my Change come.* And even in this Vale of Miſery, and Shadow of Death, I ſay, *Not my Will, but thine be done.* Therefore with all thy Saints upon Earth I pray,

Thy Will be done in Earth, as it is in Heaven.

O let me put to my Seal, that God is true; let me ſubſcribe to, and admire thy holy Will. Grant my Will may be in thine, and thine in mine, till they both become but one. If it be thy Will to afflict me, *thy Will be done*; to bereave me of my Friends, or to let me enjoy them, *thy Will be done*; to comfort or kill me, *thy Will be done.* Grant me to be ſo aſſured of the Goodneſs and Perfection of thy Will, that in all things it may be my Deſire that *thy Will be done.*

Therefore my Deſire is, that not only thine abſolute and eternal Will (which none can hinder, and which Will be done; *for who hath reſiſted thy Will?*) ſhould be done:

But O let thy revealed Will be done, and wherein thou leaveſt things to us, whether we ſhall do thy Will or no.

For thou haſt ſet Life and Death, Good and Evil, before us, and thou doſt bid us chooſe Life, and live, do Good, and eſchew Evil.

It is thy holy Will that we ſhould be humble in our Converſation, ſtrong in our Faith, juſt in our Ways, true in our Words, charitable in our Works, zealous of thine Honour; ſhould love thee above all things, and our Neighbours as our ſelves; ſhould prefer Chriſt above all, and be ready to part with all things here for his ſake. In all theſe things, and in every thing, let thy Will be done. And tho' we are ſo wretched as to contradict thy Will in theſe, O let us do ſo no more!

Thy Will therefore, and all thy Will be done without Exception.

Thy Will be done, not ours, without Limitation.

O let our blind and perverſe Wills be led by thy moſt holy Will.

Graft thy Will by thy Spirit in our Wills, that we may chooſe things againſt our Wills to perform thine. Having always an Eye to the Glory, Goodneſs, and Beauty of thy Will, and to thoſe infinite Satisfactions which ſhall glorify our Wills, for thus denying them to perform thine.

And now, moſt holy Father, having with the holy Angels deſired to *hallow thy holy Name*, with thy Saints triumphant deſired the Proſperity of *thy Kingdom*, and with thy Saints militant deſired that thy *Will may be done*, *in Earth as in Heaven*, I come

come unto thee with the Petition of all Creatures, praying thee,

To give us this Day our daily Bread.

Confeſſing thereby, that our whole Dependence is upon thee, that thou alone art the Giver of all I have and am: And that I ought patiently to expect my Livelihood from thee.

Give us our daily Bread by the double Right of Prayer and Labour, and by the double Bounty of Gift, and bleſſing thy Gift to us.

I beg *our daily Bread*, not for Superfluity but Neceſſity, ſo much as may profit my Soul, not hurt my Body.

Make us remember, that when we beg *our daily Bread*, we beg it may be ours by Right, by Labour, not another's Bread by Fraud or Idleneſs.

Make it ſo ours, that what remains we may freely give to thy poor Members, as thou giveſt all to us, and may make Conſcience to give what we can to them.

O holy Father, do thou *give us our daily Bread*, for till thou give it us we have no Right to any. It is thy Bounty, not thy Debt; thou doſt give it freely, for we deſerve it not at all: Thou only canſt give it, of thee only we ask it; on thee we wholly depend for it.

And in that this is our daily Bread, I beg it alſo for all thine, all the World over, and not only for this Day or Hour, but for all the Days and Hours of our Lives.

And now, O holy Father, I trembling come unto thee, with the Petition of all Sinners, ſaying,

Forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us.

For we do confeſs our Iniquities have with-held good things, and turn'd away thy Face from us. Therefore I ſay, with all Sinners, I beg and pray,

I beſeech thee to *forgive us our Treſpaſſes.* So that we not only beg of thee to give, but to forgive alſo. O forgive us both the Guilt and Puniſhment of our Sins. We confeſs we need Forgiveneſs, and we have thy Promiſe, *That whoſo confeſſeth, and forſaketh his Sins, ſhall find Mercy.* O Lord, through the Help of thy Grace I do in Bitterneſs of Soul confeſs them, and with utter Abhorrence of them I forſake them, O let me find thy Pardon. O Lord, I am not only willing to confeſs, forſake, loath, and abhor them, and my ſelf for them too; but I beg of thee to help me in all theſe Duties, to do them effectually. I confeſs fully, freely, penitently, all my Sins that ever I committed againſt thee:

Before my Calling, in my Calling, after my Calling,
Againſt thee, my Neighbour, and my ſelf,
In Thought, Word, and Deed,
By my ſelf alone, or with others, or by others,
Of Omiſſion and Commiſſion, thought of, or unthought of,
Secret, of which my Heart reproves me,
Or open, for which my Shame confounds me.
For in all theſe is the Root of Bitterneſs.

Therefore forgive them all, retain not the Offence, blot out the Tranſgreſſion, divert the Puniſhment; where Sin hath abounded, let thy Grace much more abound. O bring them not to Queſtion, call them not into Examination, nor us unto account for them; blot out the Hand-writing againſt us, tear it, cancel it, hang it to thy Son's Croſs, and forgive us for his ſake, and his only, who hath ſuffered for us.

And not only forgive me, but forgive us, *i.e.* all my Brethren, Relations, Acquaintance, Neighbours, Friends, and Enemies, for all the Sins I

have caused in others, and forgive all others what they have caused in me, *and forgive us all, as we forgive those that trespass against us.*

Blessed be thy Name for these easy Conditions of Pardon, that by our forgiving Mites, thou should'st forgive us Talents.

O happy Necessity, imposed on us thus to pray, since no malevolent Mind can either be lifted to thee, or receive Blessings from thee.

Therefore, O Lord, what thou hast taught us to petition for rightly, make us to perform effectually.

Lord, I forgive all the World, do thou forgive me.

Give me Grace entirely to forgive, for by not forgiving I curse instead of praying, and detain my Sins, with thy Vengeance, on my own Head.

Holy God, I praise thee for commanding others to forgive me. O that all those whom I have offended would do it. I beseech thee, when they say this Petition, let them think on me, and forgive me, even as they desire to be forgiven.

As, in Similitude, tho' not as much in Perfection.

As fully, as freely, as our Nature will bear, make us to forgive, as we desire to be forgiven.

And that we may not offend so much, or so often, I come unto thee with the Petition of impotent, weak, and little Children and Infants, beseeching thee that thou

Lead us not into Temptation, but deliver us from Evil.

Since, O most holy Father, we shall reap no Benefit by being forgiven old Sins, if we contract more new, O Lord therefore not only pardon what is past, but prevent all Evil to come.

Forsake us not; for by thy forsaking us we are led into Temptation: For of our selves, without

thee, we cannot reſiſt them, nor diſcover the Tempter's Snares.

O make us both able to diſcern and avoid them, and when we do fall into any, let us come out as purifyed Silver, and not be burnt as Droſs.

Give us a happy Iſſue with our Temptations; and let us not fall farther in, by leaving us, than thou wilt bring us out by helping us.

I know thou tempteſt none, nor ſuffereſt any to be led into Temptation to Evil, but thoſe that forſake thee, and lead themſelves.

O leave us not, forſake us not, give us not over unto Satan, nor to our own corrupt Wills. We have miſerably experienc'd our own Weakneſs, by our often falling into Sin.

O let us now experience thy Strength by our firm Eſtabliſhment in Virtue.

We diſclaim our own Strength, and rely upon thine; ſuffer us not to tempt Temptation, in vain Hopes of Victory, but make us evermore to avoid it when we can, leſt we fall into Miſery.

Temptation indeed is to be endured, but never to be incurr'd.

But if, O Lord, we cannot be freed from Temptation, deliver us from the Evil of yielding thereunto.

Therefore *deliver us from Evil:*

From the Evil of Sin, and from the Evil of Puniſhment:

From the Evils of this Life, and the Evils of the World to come.

Deliver us from Sin, that it may have no Dominion over us.

Deliver us from the Guilt of thoſe Sins which have prevail'd over us.

Deliver us, and reſcue us, when Sin begins to prevail upon us.

Deliver us from the Evil, which carries a Shew of Good, and is Evil.

Deliver us from all the Evils of our own Nature, from all the vain Allurements of the World, and ſubtil Snares of the Devil; from Famine, Falls, and Fracture of Bones.

Deliver us from the Arrow that flyeth by Day, from the noiſome Peſtilence, from Miſchance, and the Noon-Day's Deſtruction; from immoderate Drought or Rain.

Deliver us from the Temptation of pleaſing Sins, and from the Violence of thoſe that diſpleaſe us.

Deliver us from corrupt Hearts, and polluted Lips:

From Tongues talking Vanity, Ears hearing Iniquity:

From luſtful or malevolent Eyes, from Loſs of any of our Senſes or Members:

From a froward and peeviſh Humour, Fury, and Exceſs of Anger:

From too fond or too auſtere a Converſation:

From rebellious Deſigns, and polluted Conſciences:

Deliver us from all things that may offend thee, and enable us in all things to pleaſe thee:

For thine is the Kingdom, Power and Glory.

Therefore with all Angels, and Arch-Angels, and all the Company of Heaven,

We laud, *hallow*, and magnify *thy Name.*

With all thy Saints triumphant we pray,

Thy Kingdom come.

With all thy Saints militant and triumphant,

Thy Will be done in Earth, as it is in Heaven.

And with all thy Creatures we humbly pray,

Give us this Day our daily Bread.

And with all Sinners,

Forgive us, O forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us.

And, as Infants, we confeſs our Impotency and Weakneſs without thee, and thy ſupporting Aid.

Therefore *lead us not into Temptation, but deliver us from Evil*; for thou only canſt do it: *For thine is the Kingdom, Power, and Glory.*

Therefore to thee be aſcribed all Honour and Glory for all thy Mercies received, and Evils eſcaped, now, from henceforth, and for evermore. *Amen, Amen, Amen.*

Chriſt's Sermon on the Mount. Mat. 6.

O Bleſſed Jeſus, having before taught us how to give Alms, and how to pray, thou haſt now join'd faſting with the former Duties, and art pleaſed to teach us how to faſt, not only by thy Example, as before, but by Precept alſo now; the Implication being the ſtrongeſt Injunction; and therefore ſuppoſing that faſt we do, and faſt we muſt here, thou teacheſt how to faſt, ſaying, *when ye faſt be not as the Hypocrites*, Faſting being ſuch a corporal Work of Humiliation, that if it be done without Hypocriſy, and in Sincerity, it ever finds thy gracious Reward and Acceptation:

I praiſe and magnify thy Name.

And I beſeech thee, give me the Gift of diſcreet Abſtinence, and the Integrity of true Self-denyal in it, and never let me falſly pretend Inability to evade this neceſſary Duty, nor yet deſtroy ſo excellent a Duty by Hypocriſy. Give me therefore, I beſeech thee, a cheerful Obedience unto thy Church, and a glad and willing Imitation of thee, true Self-denyal, and a full Command over my ſenſitive Appetite, that I may ſubdue my Body, and enlarge my Spirit, abate my own Proviſions to give Portions to the Poor, and employ my

uſual time of eating, in Prayer and Meditation; that by theſe excellent Helps, and Wings of Devotion and Prayer, I may ſoar up unto thee, and enjoy divine Union with thee for evermore. *Amen.*

O bleſſed Jeſus, thou haſt told us *No Man can ſerve two Maſters*, that we *cannot ſerve God and Mammon:*

I praiſe and magnify thy Name.

And I beſeech thee, deliver me from mingling any Impiety or Prophaneneſs, ſiniſter Intereſt, or ſenſual Affection with thy Service. Pardon, I beſeech thee, all thoſe ſacrilegious Mixtures I have made; abuſing holy things with Prophaneneſs, and thy Mercies and thee in all.

But I humbly and earneſtly beſeech thee to let it be ſo no more, make me to forego all the Allurements of the World to ſerve thee, and rather to diſtaſte all the World, than offend thee.

O that thou wouldſt pleaſe rather to take me out of the World, than ſuffer me to live to offend thee in any one wilful and known Sin in the World any more. *Amen.*

O bleſſed Jeſus, who haſt commanded us not to be too ſolicitous for the Things of this Life, but to ſeek firſt the Kingdom of Heaven and the Righteouſneſs thereof; ſince in doing ſo, thou haſt promiſed that all other things ſhall he added thereunto:

I praiſe and magnify thy Name.

And I beſeech thee, take away from me all Diſtruſt in thy Power and Providence, thy Mercy and Goodneſs; make me firſt to do and perform all my Duties unto thee, and then with Care and Diligence, Induſtry and Conſcience, perform all the Duties of my Calling, and ſo live in Confidence of thy Bleſſing, Dependence upon thy Power, and intire Reſignation unto thy holy Will. *Amen.*

Chriſt's

Christ's Sermon on the Mount. Mat. 7.

O Bleſſed Jeſus, who haſt commanded us, *Not to judge that we be not judged:*

I praiſe and magnify thy Name.

Beſeeching thee to reſtrain my haſty *Spirit*, and ſtop my ſlippery Tongue from raſh Judgment of any, and from all Detraction; turn all my critical Inſpection of others into my ſelf, and whilſt I am ſolicitous for the Amendment of others, make me ſingularly to amend my ſelf. Make me to take the Beam out of my own Eye, that ſo I may clearly ſee to take out the Mote out of my Brother's Eye. *Amen.*

O bleſſed Jeſus, thou haſt commanded us *not to give that which is holy unto Dogs, nor to caſt our Pearls before Swine:*

I praiſe and magnify thy Name.

And I beſeech thee, give me Wiſdom from above to diſcern when I may, and when I may not diſcourſe of holy Things, that ſo through my indiſcreet Zeal, they may not be prophan'd, or any hardened in their Sin, nor yet through Weakneſs or Levity, any Opportunity be loſt of reducing others to thee, or of doing Honour and Service unto thee. *Amen.*

O bleſſed Jeſus, who haſt bid us, with a Promiſe, *to ask and we ſhall have, to ſeek and we ſhall find, to knock and it ſhall be opened to us:*

I praiſe and magnify thy Name.

And I beſeech thee, look upon me now with Pity, who am knocking at the Gate of thy Mercy, ſeeking thee in the Meditation of thy Life, and earneſtly asking at thy Throne of Grace, for thy heavenly Grace unto me. O be pleaſed to open

unto

unto me knocking, reveal thy ſelf to me thus ſeeking, and grant to me thy ſaving Grace thus begging it of thee. *Amen.*

O bleſſed Jeſus, who haſt commanded us to *enter in at the ſtrait Gate*, and haſt warned us of that broad Way of evil Cuſtoms which leadeth to Deſtruction:

I praiſe and magnify thy Name.

And I beſeech thee, let not the Current of evil Cuſtoms carry me away from thee, but make me to imitate thee and thy Saints, but not to follow a Multitude to do Evil; let Verity, Religion, and Reaſon, qualify all thoſe Cuſtoms I ſhall ever obſerve. *Amen.*

O bleſſed Jeſus, thou biddeſt us *beware of falſe Prophets which come to us in Sheeps Cloathing, but inwardly are ravening Wolves:*

I praiſe and magnify thy Name.

And I beſeech thee, evermore defend thy Church from all ſuch, and evermore give us a diſcerning Spirit to deſcry and diſcountenance them. Give us Hearts and Wills to the utmoſt of our Power, to ſerve, protect, and encourage all true Paſtors that are faithful and ſerviceable unto thee. *Amen.*

O bleſſed Jeſus, thou haſt told us, *that the Tree is known by its Fruit:*

I praiſe and magnify thy Name.

And I beſeech thee, make all thy Miniſters good Trees bringing forth good Fruit, that their Lives and Converſation beautifying their Doctrine, the Fruits of their preaching and living may be Health to all Nations. O deliver us from falſe Doctrines and evil Converſations, for thy Mercies ſake. *Amen.*

O bleſſed Jeſus, thou haſt ſaid, *not every one that ſaith Lord, Lord, ſhall enter into the Kingdom of Heaven,*

Heaven, but he that doth the Will of thy Father which is in Heaven:

I praiſe and magnify thy Name.

And I beſeech thee, give me Grace to reduce all Profeſſions to practice, and to remember, that not ſpeaking well alone, but doing well alſo, is that which through thy Merits, our bleſſed Jeſus, muſt give us Entrance into Heaven. *Amen.*

O bleſſed Jeſus, who didſt conclude thy excellent Sermon on the Mount with a forcible Admonition to practiſe the ſame, by the Compariſon of wiſe and fooliſh Men that built their Houſes, the one on the Rock, the other on the Sand:

I praiſe and magnify thy Name.

And I beſeech thee, make me as a firm Rock, immoveable in thy Service, careful to practiſe what thou haſt taught, and deliver me from the ſandy Foundation of Self-conceit, ſince I know that to rely on that, will cauſe a terrible Fall to my poor Soul, from which I beſeech thee evermore preſerve me. *Amen.*

Chriſt's Preaching, Works, and Miracles. Mat. 8.

O Bleſſed Jeſus, after thou wert come down from the Mount, great Multitudes followed thee, amongſt whom came a Leper, worſhiping thee, and ſaying, *Lord, if thou wilt, thou canſt make me clean*; and thou graciouſly putting forth thy Hand, didſt touch him, ſaying, *I will, be thou clean*; and immediately the Leproſy was cleanſed:

I praiſe and magnify thy Name.

And I beſeech thee, grant that great Sinners, and great Multitudes indeed may follow thee and thy

holy Doctrines. And O that thou would'ſt behold me with thy Mercy, who am a Leper among them, humbly adoring thee, and crying to thee, *Lord, if thou wilt, thou canſt make me clean.* O be thou pleaſed to ſtretch out thine Hand upon me alſo, and touch my foul Heart, and make it clean even now immediately. O let all my Leproſy of Sin depart from me, and I will ſhew my ſelf to thee in the Offerings of Praiſe for this my Cleanſing. *Amen.*

O bleſſed Jeſus, many weary Paces and Steps didſt thou take to do Good, thinking no Labour and Pains too great for the Benefit of Souls, and when thou waſt entering into *Capernaum* a Centurion came unto thee in behalf of his ſick Servant, who lay grievouſly tormented with the Palſey, and thou inſtantly didſt tell him thou wouldeſt come and heal him:

I praiſe and magnify thy Name.

And I beſeech thee, give me the tender Charity of this good Centurion, to compaſſionate my Servants, and all Perſons in their Sickneſs, and both to pray to thee for them, and do what I can for their Cure. *Amen.*

O bleſſed Jeſus, this good Centurion mix'd his Faith with ſo much Reverence, that he confeſs'd himſelf not worthy that thou ſhouldeſt come under his Roof, but if thou didſt *but ſpeak the Word only, his Servant ſhould be healed:*

I praiſe and magnify thy Name.

And I beſeech thee, make my Faith as ſtrong in thee, my Reverence as great, and my Humility as profound as his. Give me Wiſdom and Diſcretion in the Government of my Houſe and Family, and eſpecially in the Government of all my Paſſions and Senſes, that all may be obedient unto thee. *Amen.*

O bleſ-

O bleſſed Jeſus, thou didſt ſo approve the Faith of this good Centurion, that thou didſt commend and bleſs him, and cure his Palſied Servant, according to his Deſire:

I praiſe and magnify thy Name.

And I beſeech thee, make me in all my Addreſſes well-pleaſing unto thee, and let all thy Returns be gracious unto me, that I may always go away comforted from thee. Take from me that fickle, ſtaggering, paralytick Piety I am ſubject unto; make me ſtrong and ſtable, reverent and ſerious in my Devotions; and be pleaſed to heal me of all my Inſtability, and to eſtabliſh me from this very Hour in thy Service for ever. *Amen.*

O bleſſed Jeſus, coming unto *Peter*'s Houſe, thou there ſaweſt his Wive's Mother ſick of a Fever, and with one touch of thy Hand *the Fever left her, and ſhe miniſtred unto thee:*

I praiſe and magnify thy Name.

And I beſeech thee, have Mercy upon me, for I have more Diſeaſes in my Soul than Limbs in my Body; but above all, the Lethargy of my Indevotion loads me moſt, and the Fury of Paſſion and Anger is the Fever that burns me. I beſeech thee cure me ſo abſolutely of all theſe Diſeaſes, that I may gratefully miniſter unto thee, as ſhe did. *Amen.*

O bleſſed Jeſus, after thou hadſt ſpent all the Day in weary travelling from Place to Place, to heal, help, cure, and comfort the Sick and Deſtitute, yet hadſt thou no Reſt. But even in the Evening too they brought many unto thee that were poſſeſſed with Devils, and thou didſt caſt out their evil Spirits, and heal their Sick:

I praiſe and magnify thy Name.

And I beſeech thee, give me the Grace of thy unwearied Patience in doing Good; and be pleaſed

ſed to caſt out every evil Spirit in my corrupt Nature, and heal my poor Soul. *Amen.*

O bleſſed Jeſus, who notwithſtanding all thy Miracles and Cures didſt teſtify, that *the Son of Man had not where to lay his Head*, and yet didſt ſtill go on to do them Good, whilſt none took pity on thee, or provided thee a neceſſary Habitation:

I praiſe and magnify thy Name.

And I beſeech thee, never ſuffer me to complain of the want of Accommodations, nor let the Ingratitude of any divert me from doing them Good. Neither permit me, with thoſe ungrateful Jews, to neglect any Members of thine, but that for the Love of thee I may be ever regardful of them, freely allowing what Accommodations and Proviſions I can for them. *Amen.*

O bleſſed Jeſus, after all this Labour being deſtitute of Accommodations, thou didſt go into a Ship to take ſome Repoſe, and there the Winds aroſe, and a mighty Tempeſt covered it with Waves, at which thy Diſciples awoke thee, ſaying, *Lord, ſave us, or we periſh*, and thou having reprehended their little Faith didſt inſtantly rebuke the Winds, and there enſued a great Calm:

I praiſe and magnify thy Name.

And I beſeech thee, deareſt Lord, come into my Soul, and tho' thou reprehend me for my little Faith, and leſs Endeavours of ſerving thee, yet have Mercy upon me, as thou hadſt on thoſe Diſciples. Reject me not, refuſe me not, but rebuke me ſo, that a great Calm may enſue in all my Senſes and Paſſions. O let not Winds and Seas be more obedient unto thee than I! O let not me be rebellious when they obey, but, O Lord, ſave me, that I periſh not; appeaſe all the Tempeſts in my Soul, and let it appear how powerful, and yet how

how merciful, O God, thou art in doing ſo, it being a far greater Work of Mercy and Power to calm my turbulent Spirit, than to make Winds and Seas obedient to thee. *Amen.*

Lord help me, Lord ſave me, or I periſh. Shall I only be diſobedient unto thee?

O bleſſed Jeſus, who upon thy going into the Country of the *Gergaſens* didſt meet with two Men poſſeſs'd with Devils, who knowing thou couldeſt repell their Fury, were enrag'd at thee, and beſought thee to let them go into the Herd of Swine; And that thou mighteſt diſcover unto the World how brutiſh the Men of that Place were, in preferring their Swine before thee, thou didſt permit the Devils to enter into their Swine, and drown them.

I praiſe and magnify thy Name,

For thy Compaſſion upon theſe enraged Perſons, and eſpecially for thy great and infinite Condeſcenſion, who didſt never deny any Requeſt that might be granted. Lord, didſt thou hearken unto Devils, and wilt thou not hearken unto me? I beſeech thee hearken unto me alſo, and diſpoſſeſs me of all the Devils that reign in me, *Lucifer*, *Beelzebub*, and all others. Caſt out, I beſeech thee, my Pride, my Ambition, and Vain-glory, my Self-conceit, Wilfulneſs, and Diſobedience. Let no Fury of Paſſion, Luſt, or violent Anger, be in me, or any miſerable Soul poſſeſs'd with them. It is thy Mercy theſe Devils had not drowned me before this, in the Sea of Perdition; but ſeeing thou haſt ſpared me, to cry for Help to thee, to caſt them out, caſt them out O deareſt Lord, tho' I loſe any earthly Intereſt by the Diſpoſſeſſion; and let me never, with theſe *Gergaſites*, prefer Swine before thee, or be ſo brutiſh as to value any thing above thee; but be thou pleaſed to come unto me, and to live in me,

tho'

though I loſe all things elſe to enjoy thee; for thou art my God and all things, my God and all Things. *Amen.*

O bleſſed Jeſus, what a Spectacle do I ſee in one of theſe mad Men, whom no Fetters or Chains could hold, who was Night and Day in the Mountains and Tombs, crying and cutting himſelf with Stones; and yet there was a Combination of Devils, for they dwelt together in him, though they were ſo exceeding fierce, that no ſober Man might paſs by that Way? Are not theſe, O my Lord, an Emblem of Sinners in this World, who having loſt their Innocence, have loſt their Wits; whom no Chains of Obligations and Laws can hold; who fly from the City of the new *Jeruſalem*, and wander up and down in the Deſerts, or in Tombs among the Dead, cutting themſelves with Cares and deſtructive Vexations?

I praiſe and magnify thy Name,

For all thy miraculous Deliverances; but I grieve to ſee the Folly of incurable Men: I beſeech thee, dear Jeſus, caſt out theſe Devils out of all poſſeſs'd with them, and heal even Nations and Kingdoms annoy'd with them, for thou canſt heal thoſe whom no Power of Man can tame. To thee therefore be all Honour, Power, and Glory now and for ever. *Amen.*

Chriſt's Preaching, Works, and Miracles. Mat. 9.

O Bleſſed Jeſus, when thou cameſt to *Capernaum*, they brought unto thee a Man ſick of a Palſie, lying in his Bed, and thou ſeeing their Faith,

ſaidſt to the ſick of the Palſie, *Son be of good chear, thy Sins are forgiven thee:*

I praiſe and magnify thy Name.

And I beſeech thee, O my dear Saviour, ſay the ſame unto me, for none can more need thy Mercy than I: I am a needy, ſick, fit Object of thy Mercy: Pity me, pardon me, and bid me be of good chear, in that my Sins, my many great and grievous Sins are forgiven me. *Amen.*

O bleſſed Jeſus, thou didſt ſhew a greater Mercy to this paralytick Man in healing his Soul, than in curing his Body: And though the malicious Jews murmured at thee for it, to this Indignity thou madeſt no other Return, but that of ſhewing more Mercy to the ſick Man, when to verify thine Almighty Power, thou bad'ſt him *ariſe, take up his Bed and follow thee:*

I praiſe and magnify thy Name.

And I beſeech thee, pardon the Sins of my Soul, and do with my Body what thou pleaſeſt; but if it be thy holy Will, heal that alſo, that I may be the better enabled to ſerve thee in both. *Amen.*

O bleſſed Jeſus, when thou wenteſt forth and paſſedſt by the People, thou didſt ſee *Matthew* the Publican ſitting at the Receipt of Cuſtom, whom thou didſt graciouſly call, ſaying, *follow me; and he immediately aroſe, left all, and followed thee:*

I praiſe and magnify thy Name.

And I beſeech thee call all Sinners that are intent on the Buſineſs, or allow themſelves in the Corruptions of the World, to forſake them and follow thee, and enable me, and every Soul, inſtantly to obey thy Voice, and whenſoever thou calleſt us to it, to ariſe, leave all, and follow thee as obediently as St. *Matthew* did. *Amen.*

O bleſſed

O bleſſed Jeſus, who by ſitting at Meat with Publicans and Sinners, didſt admit all Sinners to come unto thee, although the *Phariſees* were ſcandalized thereat:

I praiſe and magnify thy Name.

Beſeeching thee, ſince the *Whole need not the Phyſician, but the Sick*, look upon me with Mercy; and ſeeing thou *cameſt not to call the Righteous, but Sinners to Repentance*, I beſeech thee, admit me a vile wretched Sinner into thy Preſence. O let me become thy Patient, for as much as I am very ſick, ſo ſick, that none but thou who art an Almighty Phyſician, canſt cure me. O thou who didſt not exclude notorious Sinners, do not, O do not exclude me, neither let me ever reject any whom with Meekneſs, and Mildneſs, and Gentleneſs I may reduce unto thee. *Amen.*

O bleſſed Jeſus, to thee came *Jairus* the Ruler of the Synagogue, in behalf of his Daughter, with a Faith ſo ſtrong, as to believe, that though ſhe were dead, yet at thy Command, or laying thy ſacred Hand upon her, ſhe ſhould live:

I praiſe and magnify thy Name.

And I beſeech thee, give me this ſtrong and ſtedfaſt Faith in thee; and if I do miſerably fall into any killing Sin, in Mercy do thou raiſe me out of it, but moſt eſpecially deliver, O deliver me from it, both from the Guilt and Dominion of it. *Amen.*

O bleſſed Jeſus, when thou wert going to this Ruler's Daughter, a Woman which had an Iſſue of Blood twelve Years, came behind thee and touched the Hem of thy Garment, by which ſhe believed ſhe ſhould receive a Cure, and thou moſt graciouſly turning, ſaidſt, *Daughter, be of good chear, thy Faith hath made thee whole; go in Peace:*

I praiſe and magnify thy Name.

And I beſeech thee let the Senſe and Apprehenſion of thy Deity fill me with Fear and Trembling, when I fall down before thee as ſhe did; give me ſuch a lively Faith, that I may perceive Virtue come out of thee as ſhe did, by the healing of all my Infirmities; and when I am moſt ſorrowful, ſay unto me, *be of good chear, thy Faith hath made thee whole*; and be pleaſed to make me ſo this very Hour, in which by Faith I come to thee, to touch thee with holy Reverence, and to receive Virtue from thee by a lively Faith. *Amen.*

O bleſſed Jeſus, when thou cameſt to the Ruler's Houſe, ſaying, *give place, for the Maid is not dead, but ſleepeth*; though they laughed thee to ſcorn, yet unconcern'd thereat, thou wenteſt in, and taking her by the Hand, ſhe aroſe to Life again:

I praiſe and magnify thy Name.

I alſo beſeech thee make me perſiſt in doing my Duty notwithſtanding the Deriſions of any, and vouchſafe me now thy helping Hand to riſe from all Sin whatever. *Amen.*

O bleſſed Jeſus, departing thence, two blind Men came unto thee, ſaying, *have Mercy on us, thou Son of David*; and when thou hadſt examined their Faith and found it ſound, thou didſt ſay unto them, *according to your Faith be it unto you, and their Eyes were opened:*

I praiſe and magnify thy Name.

And I beſeech thee who art the Light of the World, and who art that Son of *David* who cameſt to redeem the World, to have Mercy upon me who am very blind in my Underſtanding; be pleaſed to open the Eyes thereof, that I may ſee all the glorious Truths of thy Goſpel. *Amen.*

O bleſſed Jeſus, after this, behold they brought unto thee a dumb Man poſſeſs'd with a Devil, and

thou

thou didſt caſt him out, and the Dumb did ſpeak:
I praiſe and magnify thy Name.

And I beſeech thee pardon the Sins of my Tongue, who have been too often talkative of that which is Evil, and dumb to that which is Good; make it henceforth dumb to that which is Evil, and enable me freely and opportunely to ſpeak that which is Good: Caſt out all the Devils of Prophaneneſs, Lying, and Detraction, and fill my Tongue with thy Wiſdom and Praiſe. *Amen.*

O bleſſed Jeſus, when thou didſt ſee the Multitude, thou hadſt Compaſſion on them, becauſe they were as Sheep ſcatter'd abroad, having no Shepherd, ſaying, *the Harveſt truly is great, but the Labourers are few, pray ye therefore the Lord of the Harveſt, that he would ſend Labourers into his Harveſt:*

I praiſe and magnify thy Name.

And I do beſeech thee, O thou Lord of all, as the Harveſt is great, ſo make the Labourers many, great, and powerful. Pity, O pity, and relieve all thoſe who want Labourers amongſt them, and be thou the Supply of all deſtitute Souls, and of me the moſt unworthy of them all: Let not the Churches lie empty, and thy Sheep wander for want of Shepherds, but make Proviſion for us all according to our ſeveral Needs, that thou mayeſt be glorified in and by us all. O give, give us Acceſs to come unto thee in thy Courts; give us leave to worſhip thee frequently in the Beauty of Holineſs, and make Proviſions for us, that we may always praiſe thee in the great Congregations, in the Aſſemblies of the Faithful, and let not our Sins with-hold theſe good Things from us, but continue them unto us, for the Lord Jeſus Chriſt's ſake. *Amen.*

Christ's Preaching, Works, and Miracles. Mat. 10.

O Bleſſed Jeſus, Sun of Juſtice, from whom all the Stars of the Church receive their Light, and by whoſe tender Care thy People are lead into green Paſtures and refreſhed with living Waters, being fed with thy Words and Sacraments, thou didſt graciouſly ſend out thy twelve Apoſtles, impowering them to do Miracles, caſt out unclean Spirits, and cure all manner of Sickneſs:

I praiſe and magnify thy Name.

And I beſeech thee evermore appoint, and by thy Power cauſe to be ordained, ſuch Perſons to thy Miniſtry as may by Wiſdom, Learning, and Holineſs, convert Souls unto thee. O thou who didſt bid them go to the loſt Sheep of the Houſe of *Iſrael*, let them ſpeak home unto my Soul, and enable them to bring home all erring and ſtraying Sheep unto thee. *Amen.*

O bleſſed Jeſus, who in thy large Commiſſion given unto thine Apoſtles, orderedſt them to make no Proviſion, for themſelves, whilſt thou hadſt ſeverely menaced that City, Town, or Houſe that ſhould not receive them and provide for them, hear, and obey them.

I praiſe and magnify thy Name.

And I beſeech thee take from all thy Clergy, the ſordid Vice of Covetouſneſs; make them more ſolicitous to get Souls unto thee, than to get Honour and Profit unto themſelves. Make all thy People to receive them gladly, hear and obey them willingly, and to their Power, reward them faithfully for the Service they do unto thee. *Amen.*

O bleſſed

O bleſſed Jeſus, thou didſt command thy Diſciples, and all others in them, to be as wiſe as Serpents, and as innocent as Doves:

I praiſe and magnify thy Name.

And do beſeech thee, give to all thy People the Innocence of Doves, and the Wiſdom of Serpents: Enable thy Paſtors, and all capable Perſons, to convince the Erroneous, and to reduce the froward into true Obedience unto thee. *Amen.*

O bleſſed Jeſus, thou didſt make known unto thy Apoſtles, what great Perſecutions they ſhould ſuffer for thee, and didſt encourage them with that comfortable Promiſe, that he who ſhould *endure to the End, the ſame ſhould be ſaved:*

I praiſe and magnify thy Name.

And I beſeech thee, let theſe thy Precept and Promiſe, and their Courage and Example ſtir us up to great Deſires of ſerving thee, and Reſolutions of ſuffering for thee; that neither Fear or Flattery, Intereſt or Calamity may ever move us to decline our Duty to thee, or ceaſe at any time to execute it reſpectively: Let all who are able, reprove Vice, exhort to Virtue, and perſuade all to come unto thee, though we loſe all, Life and all for thee, not fearing thoſe who can only kill the Body, but always fearing thee who canſt deſtroy both Body and Soul. *Amen.*

O bleſſed Jeſus, who haſt told us, that whatſoever is ſpoken in ſecret, ſhall be made known, and that whatſoever is done in the dark, ſhall be brought to light:

I praiſe and magnify thy Name;

Beſeeching thee that the Memory of this Truth may be deeply impreſſed upon me, and the Senſe of thy divine Preſence ever great within me, that the Fear of thy Majeſty may ever awe and deter me from all Evil in Thought, Word, and Deed. *Amen.*

Make me abhor to ſpeak or do any thing in ſecret, that may ever offend thee. *Amen.*

Make me mindful that every Thought, Word, and Deed, muſt be ſeen in the Eye of Eternity, and in that Mirror let me now have ſuch a Hatred to all Sin and Sorrow for it, that I may be ſeen drenched in repentant Tears, and waſhed in thy ſacred Blood. *Amen.*

O bleſſed Jeſus, thou haſt ſaid, that *whoſoever loveth Father and Mother more than thee, is not worthy of thee, and whoſoever will not deny himſelf and take up his Croſs and follow thee, cannot be thy Diſciple:*

I praiſe and magnify thy Name.

And I beſeech thee let me never love any Perſon or thing more than thee: Make me to renounce every Deſire both in my ſelf or others, which is in Oppoſition to thee. *Amen.*

O make me to follow thee in all the Steps of a holy Life, as cloſe and as faſt as I can, that I may be truly thine for ever. *Amen.*

Let me not live a Life of Vanity to loſe thee, but loſe even all to find thee. *Amen.*

Make me ever to receive a Prophet in the Name of a Prophet, that I may have a Reward accordingly. *Amen.*

And for all thy gracious Proviſions of able Prophets for us, thy Name be bleſſed and praiſed for ever. *Amen.*

Chriſt's Preaching, Works, and Miracles. Mat. 11.

O Bleſſed Jeſus, after thou hadſt ſent thine Apoſtles away, thou wert ſent unto thy ſelf by St. *John Baptiſt*, to know who thou wert, and didſt

didſt graciouſly evidence thy ſelf by thy Works, and by thy Doctrines:

I praiſe and magnify thy Name.

And I beſeech thee, ever evidence thy Truth and Power in thy Church; make all the blind to ſee thee and to receive the Sight of divine Illumination from thee. Make the Lame to walk in the Paths of thy Commandments; cleanſe me and all Lepers, from the Leproſy of Sin, and make all thoſe who are deaf to thy Precepts both to hear and obey them: Raiſe every one that is dead in Sin, to Newneſs of Life, and let us all who are poor in ſpiritual Riches, have the Goſpel preached unto us. *Amen.*

O bleſſed Jeſus, whoſe Excellency in all things the proud *Phariſees* aſperſed in every thing, calling thee *a Wine-bibber, and a Friend to Publicans and Sinners*, incurring thereby fearful Woes unto themſelves, by rejecting thee and the Means of Grace which thou didſt afford them; for thy Patience in this and all other reſpects,

I praiſe and magnify thy Name.

And I beſeech thee, O Lord, deliver me and all thy People, from ever deſpiſing the Means of Grace, that none of thoſe Woes which thou didſt threaten to them, may ever fall upon us. *Amen.*

O bleſſed Jeſus, thou didſt thank thy heavenly Father for revealing theſe Things to little ones, and yet hiding them from the wiſe and prudent; intimating, that Innocence and humble Obedience, is more acceptable to thee, than Knowledge puft up with Pride and Diſobedience:

I praiſe and magnify thy Name.

And I beſeech thee make me a Child in Innocence, a little one in mine own Eyes, that I may be acceptable in thine. *Amen.*

O bleſſed

O bleſſed Jeſus, who haſt bid all come unto thee *who labour, and are heavy laden, and thou wilt give them reſt:*

I praiſe and magnify thy Name.

And do thou behold me with much Pity and Mercy, who come to thee very weary and heavy laden with the extreme Burthen of my Sins, and miſerable Infirmities. I beſeech thee eaſe me of them, diſentangle me from them, and deliver my enſnared Soul out of them. *Amen.*

O bleſſed Jeſus, who haſt bid us *take thy Yoke upon us, and learn of thee, for thou art meek, and lowly of Heart, and then we ſhall find reſt to our Souls; for thy Yoke is eaſy, and thy Burthen is light:*

I praiſe and magnify thy Name.

And I beſeech thee make me willing to yield to thy ſweet Yoke, and for thy Mercies ſake make me meek and lowly of Heart, as thou wert. O take from me all Bitterneſs of Spirit, and fill me with thy Meekneſs, by which only I can attain reſt unto my unquiet Soul. Lay what Impoſition thou pleaſeſt upon me, ſo thou give me Patience to bear it, and Grace to glorify thy Name by it. But, deareſt Lord, thy Commandments are not grievous, *for thy Yoke is eaſy, and thy Burthen light.* Therefore make me love thee for thy ſelf, and Religion for thy ſake. Let me build all the Contentment I expect in this World, upon the Intereſts of a virtuous Life, the Support of Religion, and in obeying thee. Let my Health be the Reſult of Temperance and Severity, my Mirth in ſpiritual Emanations, my Reſt in Hope, my Peace in a good Conſcience, and all my Satisfaction only in thee, my deareſt Lord and Saviour. *Amen.*

Chriſt's Preaching, Works, and Miracles, Mat. 12.

O Bleſſed Jeſus, who didſt defend thy Diſciples from the unjuſt Cenſure of the Phariſees, for plucking the Ears of Corn on the Sabbath Day, when they were hungry, thou loving Mercy more than Sacrifice:

I praiſe and magnify thy Name.

I beſeech thee keep me from all wilful Breach of thy holy Day, and from cenſuring thoſe, who upon juſt Occaſions keep it not ſo ſtrictly as is commanded; and ſince thou thy ſelf didſt many Cures on the Sabbath Day, make me ever ready to do Good on thy Day, leſt under Pretence of Piety I neglect my Duty, and by pretended Devotion become uncharitable to my Neighbour. *Amen.*

O bleſſed Jeſus, who going to the Synagogue didſt meet there a Man that had a wither'd Hand, and command him to ſtretch it out, which doing, it became whole as the other:

I praiſe and magnify thy Name.

Beſeeching thee to cure me of my wither'd, dry, and contracted Heart; make all my Powers and Faculties extend to their utmoſt in thy Service. *Amen.*

O bleſſed Jeſus, the Reward thou didſt find for all thy Works of Mercy and laborious Preaching among the Phariſees, was, that they took Counſel how they might deſtroy thee:

I praiſe and magnify thy Name.

And I beſeech thee deliver all thy Paſtors and People from the Conſultation and Devices of evil Men, and yet make us, like thee, ſtill to go on doing Good unto all Men. *Amen.*

O bleſ-

O bleſſed Jeſus, of whom *Iſaiah* propheſied, ſaying, *Behold my Servant whom I have choſen, my Beloved in whom my Soul delighteth; I have put my Spirit upon him, he ſhall ſhew Judgment to the Gentiles, he ſhall not ſtrive nor cry, neither ſhall any Man hear his Voice in the Streets. A bruiſed Reed ſhall he not break, and ſmoaking Flax ſhall he not quench, and in his Name ſhall the Gentiles truſt:*

I praiſe and magnify thy Name.

And I beſeech thee give me thy Patience and Meekneſs, not to ſtrive, nor cry, when I am afflicted for thee, nor to be puffed up when I am bleſſed by thee. Extinguiſh not my ſmoaking Flax, or little Grace, but kindle it into a conſtant Flame of Devotion. Break not me, a bruiſed Reed, who am broken with my Sins, but heal me of them, and deliver me, O deliver me, from the miſerable Tyranny and Bondage of my Corruptions. *Amen.*

O bleſſed Jeſus, who when thou didſt caſt out the blind and dumb Devil out of the Man that was poſſeſt, wert ſlander'd as one that did caſt out Devils by *Beelzebub* the Prince of the Devils; which Blaſphemy thou didſt cenſure, pronouncing the State of thoſe irrevocable, that thus ſinned againſt the Holy Ghoſt, oppoſing thro' Malice the known Effects of the Holy Spirit:

I praiſe and magnify thy Name.

O deliver me, I beſeech thee, from falſe judging of any, from Malice, Hatred, and Oppoſition of a known Truth, from Hardneſs of Heart and Impenitence, from Preſumption and Deſpair, from Ingratitude for thy Mercies, reſiſting thy holy Inſpirations, rejecting, or not profiting by the Means of Grace. From all Sins of Knowledge, Violence, and Bitterneſs, and final Apoſtacy, preſerve and deliver me for ever. *Amen.*

O bleſ-

O bleſſed Jeſus, who wert enforc'd by thine Adverſaries Abuſe and Contempt of thy Mercies to proceed to greater Severities in thy preaching than uſually, calling them, a *Generation of Vipers*, and telling them they muſt anſwer *for every idle Word*, teaching us, *that by our Words we ſhall be condemned or juſtified:*

I praiſe and magnify thy Name.

And I beſeech thee either by Mercies or Judgments reduce and bring home every hard-hearted Sinner unto thee; pardon all our evil Words, and ſet a Watch before our Mouths. O keep the Doors both of our Hearts and Lips, that we never offend thee more with our Tongues. Make us ever to remember we muſt give Account for our Words, that we may refrain our Tongues from Evil, and our Lips that they ſpeak no Guile. *Amen.*

O bleſſed Jeſus, notwithſtanding all thy Miracles they required a Sign of thee, not with a good Intent to fortify their Faith, but to enſnare thee, and denote their Infidelity, therefore didſt thou juſtly deny them, telling them, That the Queen of *Sheba* ſhould riſe up in Judgment againſt this Generation, and condemn it, for ſhe came from far to hear the Wiſdom of *Solomon*, and behold a greater than *Solomon* was here:

I praiſe and magnify thy Name.

And, I beſeech thee, who art the expreſs Image of thy heavenly Father, carrying all the Marks of his Glory in the Characters of thy Power and Goodneſs, teach me to ſeek for no Sign but thee. Let me never loſe thoſe Mercies by Neglect, which I enjoy by thy divine Bounty, leſt by reſiſting thy Grace my latter Eſtate be worſe than my firſt. Let not the evil Spirit, whom thou haſt caſt out, ever find me empty of thee, that ſo he may have no Power or Room to return into me. *Amen.*

O bleſſed Jeſus, who, when they gave thee notice that thy Mother and Brethren would ſpeak with thee, didſt not leave thy Preaching to comply with their Deſires, but didſt continue therein, ſaying, *Behold my Mother, and my Brethren; for he that did the Will of thy Father in Heaven, the ſame was thy Brother, Siſter, and Mother*; thus giving all thy obedient Servants leave to be related unto thee by Grace, who are alienated from thee by Nature:

I praiſe and magnify thy Name.

And I beſeech thee let not me, by the Importunity of any, break off my Devotions from thee without a viſible Neceſſity, and to do that which ſhall be more pleaſing unto thee. Make me to do thy Will at all times, that I may be related to thee by Grace, who am miſerably alienated from thee by my moſt corrupt Nature. *Amen.*

Create in me a clean Heart, O God, and renew a right Spirit within me. Amen.

Grant I may love to ſit at thy Feet, to hearken at Wiſdoms Gates, and to ſuck in with mine Ears and Heart the Sweetneſs of thy holy Sermons, that thou poſſeſſing my Soul, and all its Faculties, during my whole Life, I may poſſeſs thee, and all thy Glories, in the Fruition of a bleſſed Eternity. For by the Light of thy Goſpel, and the Streams of thy Grace, flowing in it through thine Ordinances, thou doſt guide me to thee the Fountain of Life and Glory, there to be inebriated with the Waters of Paradiſe, with Joy, Love, and Contemplation, adoring and admiring the Beauties of the Lord for ever and ever. *Amen.*

Chriſt's Preaching, Works, and Miracles. Mat. 13.

O Bleſſed Jeſus, who by the Parable of the Sower haſt taught us the ſeveral ſorts of Ground, Variety of Hearts and Tempers, thy Word is ſowed in, that we may manure and cultivate our Souls: Plowing up the fallow Ground of our Hearts, and preparing our Spirits, that we may be a fit Soil for thy Word to be ſown in, and fruitful in encreaſe:

I praiſe and magnify thy Name.

And I beſeech thee let not my Heart be as the common Way, which for want of Encloſure loſeth all its Treaſure, every thing treading it, taking, ſtealing, and deſtroying it. *Amen.*

Neither let me be as the ſtony Ground, which through Hardneſs of Heart and Impenitency yields no Depth for the Root of Faith, and therefore every ſmall Shower of Tribulation waſheth it away, and every Gleam of Vanity dries it into Duſt. *Amen.*

Neither let me be as the thorny Ground, choaked up with the Cares and Solicitudes of the World. *Amen.*

But make me a good Ground by the Dews of thy holy Grace, that I may proſper under the Sunſhine of thy glorious Goſpel, to the Honour of thy Name. *Amen.*

O holy Father, I beſeech thee ſow in my Underſtanding, Memory, and Will, all thoſe holy Truths I have been taught, and root them ſo deep in my Heart, that I may know, obey, and delight in them, and ever admire and praiſe thee for them. *Amen.*

O bleſ-

O bleſſed Jeſus, who didſt deſcend from Heaven to Earth to redeem us, and to ſow the Seed of thy holy Doctrines amongſt us, thereby teaching us to underſtand the ſame;

I praiſe and magnify thy Name.

And I beſeech thee grant me divine Light, to know and diſcern the true Light of thy Goſpel from all others. Enable me to dreſs and fit my Heart, by eradicating all Weeds that may hinder its Growth in my Soul. *Amen.*

And thou, O holy Spirit, breath upon my Garden, ſhine upon my Soul, mellow my Earth, melt my Heart with Tears of Repentance, warm my dull Affections with thy holy Fires. *Amen.*

O bleſſed Jeſus, who wouldeſt have the Tares grow with the Wheat until Harveſt, having a tender Care that with the Tares they ſhould not pluck up the Wheat likewiſe, being willing that none ſhould be deſtroyed, but that even the Wicked alſo ſhould be converted unto thee:

I praiſe and magnify thy Name.

And I beſeech thee, who neither ſlumbereſt nor ſleepeſt, to watch over me, who grow, as Seed in thy Field, and am my ſelf thy Field; prevent the Enemy from ſowing Tares in me; give me a wakeful Spirit to obſerve him, a wiſe Spirit to diſcern him, and a powerful Spirit to reſiſt him. O let him have no Place in me, no Dominion over me. Hear my Prayer, O Lord, and let my Cry come unto thee. Extend thy Long-ſuffering to all Sinners, that they alſo may be converted unto thee. *Amen.*

O bleſſed Jeſus, who haſt reſembled the Kingdom of Heaven to a Grain of Muſtard-Seed, chooſing little things to declare thine Omnipotency, that none might glory but in thee:

I praiſe and magnify thy Name.

And

And I beſeech thee give me as much Faith as a Grain of Muſtard-ſeed, that it may ſpring up, grow, and flouriſh into glorious Branches of great Extent, and proſper abundantly in good Works. Make me content to be ground by Contempt, bruiſed by Malice, mix'd with the Vinegar of ſharp Reproaches, that I may by Humility, Patience, and Meekneſs, become ſavoury unto thee. *Amen.*

And ſince Affections are the Branches of that Tree, and good Works the Fruit of thoſe Branches, and my Heart the Root in which this Seed of Faith is ſown, and my whole ſelf this whole Tree, O that I may ſpread abroad this true Faith in good Works, which thine own Grace worketh in me. *Amen.*

O bleſſed Jeſus, who haſt liken'd the Kingdom of Heaven unto Leven, which a Woman hid in three Meaſures of Meal,

I praiſe and magnify thy Name,

And I beſeech thee to leven and ſeaſon my dull Soul with the heavenly Wiſdom of thy divine Love, that all my Thoughts, Words, and Works, may ſavour of the ſame. *Amen.*

O bleſſed Jeſus, thou haſt ſaid that at the end of the World thou wilt *ſend thine Angels, and they ſhall gather out of thy Kingdom all that offend and do Iniquity, and caſt them into a Furnace of Fire, where ſhall be weeping, and gnaſhing of Teeth:*

I praiſe and magnify thy Name.

And I beſeech thee make me ſo dread and revere thee, and this Diviſion of thine, that I may in this Life ſeparate the precious from the vile, retain the Good, and caſt away the Evil; that I may be clean Wheat, fit for thy eternal Granary, thro' the Breath of thy divine Spirit, whom thou haſt purchas'd for us, and given unto us. *Amen.*

O bleſſed Jeſus, thou haſt ſaid that in the laſt Day *the Righteous ſhall ſhine forth as the Sun, in the Kingdom of their Father:*

I praiſe and magnify thy Name.

And I beſeech thee make me righteous, that I may be both a bright Example before Men here, and a brighter Star than the Sun to ſhine before thee in Glory. *Amen.*

O bleſſed Jeſus, who haſt liken'd the Kingdom of Heaven to a Treaſure hid in a Field, adviſing us to ſell all to purchaſe it,

I praiſe and magnify thy Name.

And I beſeech thee direct me to find this Treaſure in my ſelf, by thy Graces, and to keep it cloſe in my Heart, that I loſe it not by unbecoming Converſation, nor ſell it for any Temptation or Gain, but may willingly part with all the Pleaſures of this World to gain thee, O thou only Treaſure of my Soul. *Amen.*

O bleſſed Jeſus, thou haſt again liken'd the Kingdom of Heaven to a Net caſt into the Sea, which gathered of every Kind, which afterwards was ſevered, preſerving the good, but caſting the bad away:

I praiſe and magnify thy Name.

And I beſeech thee bleſs thine Apoſtles Doctrines, and their Succeſſors preaching it, and let them gather all Souls unto thee. Suffer us not to ſeparate from any who adhere to thee; and becauſe thou only knoweſt ſuch, do thou preſerve us in Unity. Keep all poor willing Souls under thy Almighty Protection, and O that none might be found in final Impenitency, and be caſt away from thee! *Amen.*

O bleſſed Jeſus, thou cameſt again into thine own Countrey, to teach in their Synagogues; and altho' they were aſtoniſhed at thy Wiſdom and Doctrines,

ſtrines, yet they derided thee for being the Carpenter's Son; thy Poverty being a Scandal to them, and their Pride blinding them from ſeeing thee, who wert always veiled with Humility:

I praiſe and magnify thy Name.

And I beſeech thee let thy Humiliation find the greater Exaltation in my Soul. Make me highly to eſteem thy Paſtors for their Work ſake, and their Maſter's. And on whomſoever thou haſt printed the Graces of thy holy Spirit, let not the Meanneſs of their Extraction ever leſſen their Merit with me, but be a Cauſe of my greater Regard, ſeeing thou haſt mark'd them with ſuch peculiar Honour and Favour as to raiſe them, being poor and needy, from the Dunghill, to do Honour and give Praiſe unto thy Name. *Amen.*

O thou who doſt exalt the Humble, and bring down the Proud, give me Grace to be humble, and to abandon all Pride; and make me to love and Honour them moſt, who love, honour, and ſerve thee beſt: That encouraging one another to love and ſerve thee, *we may live in the Unity of the Spirit, and in the Bond of Peace,* to the Honour of thy Name for evermore. *Amen.*

Chriſt's Preaching, Works, and Miracles. Mat. 14.

O Bleſſed Jeſus, who after the Death of St. *John Baptiſt* didſt take Ship, and depart into a deſert Place, the better, as ſome think, to mourn for thy deceaſed Friend; however, ſtill mingling Retirements with thy publick Life:

I praiſe and magnify thy Name.

And I beſeech thee let the Death of that Saint, and the Occaſion of it, teach me where I am, and what I may poſſibly expect; yea, let thine own Example ſhew me, that I am a Pilgrim in a barren, thorny Wilderneſs; and do thou wean my Heart more and more from placing my Reſt and Deſires in it. And as thou didſt divide thy Life into three Stations, going ſtill

From the Synagogue to the Sick, from the Sick to the Deſert,

From that to the Synagogue, and other publick Places,

Publick Inſtruction, and Works, and Miracles of Charity, and bleſſed Retirement taking up thy whole time: So I beſeech thee enable all publick Perſons, and others, frequently to be fruitful, and abound in good Works, that no Time be loſt in Vanity and Sin, Idleneſs and Wickedneſs. *Amen.*

And O Lord forgive the miſpent Hours of my Life, and make me now to redeem my Time, becauſe my Days have been evil. *Amen.*

O bleſſed Jeſus, when the People heard where thou wert, great Multitudes came unto thee, interrupting thy ſweet Enjoyments in thy Retirements, which nevertheleſs thou didſt yield to quit, for the publick good of Souls:

I praiſe and magnify thy Name.

And I beſeech thee make me to deny my ſelf thoſe beloved Delights, which thro' thy Goodneſs thou doſt permit me in my Retirements to enjoy, for the real Good and Benefit of others; and as thou didſt take Compaſſion on the Multitude, and heal their Sick, take Compaſſion on me, heal me, and make me alſo compaſſionate to others. *Amen.*

O bleſſed Jeſus, who wouldeſt not ſend the Multitude away faſting, but didſt miraculouſly feed them,

them, when common Proviſions were wanting unto them,

I praiſe and magnify thy Name.

So alſo, I beſeech thee, feed and provide for us all according to thy Wiſdom. Feed me among thoſe thou careſt for, and make me to depend on thee for my neceſſary Subſiſtence. Bleſs my ordinary Proviſions to me, O Lord, and when thoſe fail me, either ſupply me in an extraordinary manner, or make me contented without them. Give me Wiſdom in Imitation of thee, to ſee that none be careleſſly waſted, or ungratefully ſlighted, but all thankfully received. O ſend not me away empty, who deſire to follow thee in all the Steps of thy Life, in all thy imitable Perfections, but fill me with thy Graces, that I may fill Heaven and Earth with thy Praiſes. *Amen.*

O bleſſed Jeſus, when thou didſt ſend the Multitude away, thou didſt compel thy Diſciples to go in a Ship again to the other ſide, and then didſt thou retire again, going up into a Mountain apart to pray:

I praiſe and magnify thy Name.

And I beſeech thee give me leave to attend thee in thy Solitudes. O take me up often into Places apart, to pray unto thee; and be pleaſed to endue me with thoſe devout Affections which become me in my Addreſſes to thee. Pardon the Sins that have blinded mine Eyes, and O be thou clearly preſent within me. I had rather be alone with thee in Prayer, Meditation, and Contemplation, than in the moſt entertaining Company in the World: I had rather be in Communion with thee, than command all the World; and had rather enjoy thee alone, than all the World beſides. O Lord, enable me to ſerve thee as I ought, and do with me in all things elſe what thou pleaſeſt. *Amen.*

O bleſſed Jeſus, when thou wert alone thou didſt know that thy poor Diſciples were in the Ship, toiling and ſtriving to ſail, becauſe the Wind was contrary, being violently toſſed with the Waves, and in the fourth Watch of the Night thy Care and Love did carry thee unto them:

I praiſe and magnify thy Name.

And I beſeech thee take me into thy Almighty Care, and when the Winds of Tribulation blow contrary, and hard upon me, O then do thou ſupport me from ſinking, and ſuſtain me from falling from thee. *Amen.*

O bleſſed Jeſus, when thy Diſciples ſaw thee walking upon the Sea, they were troubled, thinking thee a Spirit, and cryed out for fear; whereupon thou didſt bid them be of good cheer, ſaying, *Be not afraid, it is I:*

I praiſe and magnify thy Name.

And I beſeech thee let me know thee ſo perfectly in all thy ſecret Inſpirations, and publick Demonſtrations, that I may never take an Illuſion for thee, or thee for an Illuſion; and be pleaſed in all my Dangers to reſcue me, and in all my Troubles do thou cheer me. *Amen.*

O bleſſed Jeſus, poor St. *Peter*'s Love being greater than his Power, he did attempt and deſire to come upon the Waters to thee, at thy Command, but the Wind being boiſterous, he fear'd, and beginning to ſink cryed out, *Lord ſave me*; and thou didſt graciouſly put out thy Hand, and reprehending his little Faith, didſt withal ſecure him:

I praiſe and magnify thy Name.

And I beſeech thee, whereinſoever my Faith fails me, do thou fill me with it, and ſtrengthen me in thee, when I begin to ſink in any Tribulation; O then ſtrengthen me, and more and more encreaſe thy Faith in me. Put forth thy Almighty

ty Hand, and ſupport and ſecure my poor Soul from all the Deluges of Sin I beſeech thee. *Amen.*

O bleſſed Jeſus, going thence into the Land of *Geneſaret*, they ſent out unto thee all the Sick and Diſeaſed to be cured, and as many as touched the Hem of thy Garment were made whole:

I praiſe and magnify thy Name.

And I beſeech thee, in all the Diſeaſes both of my Body and Soul, give me Grace to have Recourſe unto thee, and be thou pleaſed to make me whole in both for thy Mercies ſake. *Amen.*

Chriſt's Preaching, Works, and Miracles. Mat. 15.

O Bleſſed Jeſus, for all thy Works of Mercy the Phariſees were froward and peeviſh, and deſirous to quarrel with thee every where; and now they ask thee why thy Diſciples eat with unwaſhed Hands? placing more Worth in outward Ceremony than in inward Integrity, as did appear by thy reprehending them for teaching the Traditions of Men more carefully than the Commandments of God:

I praiſe and magnify thy Name.

And I beſeech cure my Soul of this Phariſaical Peeviſhneſs, in inveighing againſt an Indecency committed in thine Ordinance, and yet perhaps at the ſame time daring to prophane thine Ordinance, break thy Commandments, and abuſe thy Mercies. But, O my long-ſuffering Lord, and merciful God, let me never more thus offend thee; but give me a charitable Opinion of others, and make me ever watchful over my ſelf. O let me never draw nigh thee with my Lips when my Heart is far from thee; but keep my Heart cloſe unto thee, even

when my Lips are ſilent of thee. Deliver me from being blindly led by the Blind, neither let me delude or miſguide any my ſelf, but be thou my Director, and lead me to and in the Way everlaſting. *Amen.*

O bleſſed Jeſus, to whom, when thou departedſt into the Coaſts of *Tyre* and *Sidon*, behold a Woman of *Canaan* came and cryed, *Have mercy upon me, thou Son of David, my Daughter lyeth grievouſly tormented with a Devil*; but thou to make her more perſeverant anſweredſt her not a Word:

I praiſe and magnify thy Name.

And I beſeech thee illuminate my dark Soul with the Faith ſhe had, that in calling upon thee to caſt out Devils I may acknowledge thee to be God; by calling thee Son of *David*, may confeſs thee to be Man. And make me to perſevere in Prayer, even when thou doſt not ſpeak one Word by way of Anſwer to me. *Amen.*

O bleſſed Jeſus, by thy Silence ſhe cries and importunes thee the more, and then thou didſt ſpeak and tell her, that thou wert *not ſent but to the loſt Sheep of the Houſe of Iſrael:*

I praiſe and magnify thy Name.

And beſeech thee likewiſe, as ſhe did, that being ſent unto ſuch, thou wilt be pleaſed to take Pity upon, and help me, who am utterly loſt without thee. *Amen.*

O bleſſed Jeſus, who wert as 'twere, delighted in her Purſuance of thee, and in her perſevering Faith, and didſt again expoſtulate with her, telling her it was *not fit to take the Childrens Bread, and give it unto Dogs.* To which with great Wiſdom and Faith ſhe replied, *true Lord, yet the Dogs eat the Crumbs that fall from their Maſter's Table:*

I praiſe and magnify thy Name.

And I beſeecch thee, give me her Wiſdom, Faith, and Perſeverance, and ſuch a holy Importunity, that I may then prevail when thou ſeemeſt to deny me. And though I am not worthy to taſte of the Childrens Bread, yet vouchſafe me the Crumbs that fall from thy Table. *Amen.*

O bleſſed Jeſus, who being pleaſed and delighted with this Woman's humble Confeſſion of her own Unworthineſs, and perſevering Deſires of Happineſs, didſt ſend her away juſtifyed, commending her Faith, and doing more for her than ſhe deſired, not only curing her Daughter, but her ſelf alſo:

I praiſe and magnify thy Name.

And I beſeech thee, juſtify me alſo by a true Faith in thee, let me have all my Deſires granted both for the Good of others, and the Salvation of my own poor Soul. *Amen.*

O bleſſed Jeſus, after this, thou didſt depart into a Mountain, and ſateſt down there, and great Multitudes came unto thee, with thoſe that were lame, blind, deaf, dumb, and maimed; who caſting themſelves down at thy Feet, thou didſt heal them all:

I praiſe and magnify thy Name.

And I beſeech thee, have Pity on me again and again, for I have ſtill need of thy all-healing Virtue; for though thou cureſt me of one Diſeaſe, I fall into another; ſo that by an unhappy Circulation of Miſery, I have ſtill need of thy miraculous Mercy, which I humbly beſeech thee evermore grant unto me. *Amen.*

Chriſt's Preaching, Works, and Miracles. Mat. 16.

O Bleſſed Jeſus, the *Phariſees* again require a Sign of thee, though all thou didſt were Signs of thine Omnipotency, yet thou didſt give them the Sign of the Prophet *Jonah*, to ſignify thy Death and Reſurrection:

I praiſe and magnify thy Name.

And I beſeech thee, make me reſt ſatisfy'd and contented, thankful and believing in all thou haſt done and taught, and in thoſe wonderful Means of Grace given me, without the Curioſity of tempting, provoking, or offending thee, by ſeeking or deſiring other Signs from thee. *Amen.*

O bleſſed Jeſus, when thou badeſt thy Diſciples beware of the Leaven of the *Phariſees*, they groſſly miſapprehended thee, thinking it was becauſe they had forgotten Bread, forgetting already thy miraculous feeding the five thouſand with five Loaves and two Fiſhes, and the four thouſand with ſeven Loaves and a few little Fiſhes; thus ſhewing us how blind and ignorant even the very beſt are without thy Illumination, and Eſtabliſhment of them in thee:

I praiſe and magnify thy Name.

I beſeech thee, leave me not to the dark, blind Ignorance of my own Underſtanding, nor in the Weakneſs of my Faith, but let my Memory and Experience of thy old Mercies, make me confidently depend on thee for new, and evermore to reſt ſatisfy'd in thy divine All-ſufficiency, and thine abundant Goodneſs to me. *Amen.*

O bleſſed

O bleſſed Jeſus, although thou knoweſt the Hearts of all the World, yet thou delighteſt to hear thy Servants making Confeſſion to thee, and therefore didſt ask thy Diſciples, *whom Men ſaid thou wert*, and when it was told thee, that ſome ſaid one thing, and ſome another; then asking thy Diſciples, *But whom ſay ye that I am? Peter anſwered, thou art Chriſt the Son of the living God:*

I praiſe and magnify thy Name.

And I beſeech thee preſerve me in the true Faith, amidſt all the falſe Opinions of thee in the World, and make me in Word as well as in Heart, to confeſs thee the Rock of thy Church on whom our Faith is built, and all our Hopes rely; a Rock againſt which the Gates of Hell ſhall never prevail, and whereby we aſcend to thoſe of Heaven; make me and thy faithful Servants, Rocks of Stability in true believing and ſerving thee. *Amen.*

O bleſſed Jeſus, thou haſt given thy Paſtors the Keys of the Kingdom of Heaven, and Power to bind and looſe, as they find Men penitent or obſtinate:

I praiſe and magnify thy Name.

And I beſeech thee, give me the Benefit of this Power given unto them, and of having Recourſe unto better Judgments than my own: Give me truly to underſtand the State of my Soul towards thee, and receive the Comfort of thine Ordinances inſtituted for me, for I am ſo poor and needy, that I want all thy Proviſions; give me therefore, I beg thee, the right uſe of them all. *Amen.*

O bleſſed Jeſus, when foreſhewing to St. *Peter* and thy other Diſciples, thy approaching Sufferings, and when he not knowing the eternal Decree of thy redeeming Love, diſſuaded thee from ſuffering, thou didſt ſharply reprehend him, bidding him *get behind thee, Satan*, for attempting to hinder

hinder thee in ſuffering for our Salvation:

I praiſe and magnify thy Name.

And I beſeech thee, let no Diſſuaſions take me off from thee, who didſt ſo zealouſly love me, but give me Power and Opportunity to overcome my ſelf, and do ſomething for thee and thy Honour. Oh! may I ever expreſs my Love to thee, though with the Loſs of all things for thee. *Amen.*

O thou who haſt ſaid, that *whoſoever would ſave his Life,* (that is, to thy Diſhonour) *ſhall loſe it, and whoſoever ſhall loſe it for thy ſake, ſhall find it*; that it will not *profit any to gain the whole World, to loſe their own Soul*, enable me, if called to it, to ſacrifice my Life and all I have, for thy Service, and let me never endanger my Soul by the willing committing of any one Sin in the World, but deliver me from Surprize, Inadvertency, or the Prevalency of any Paſſion that may occaſion my offending thee. *Amen.*

O bleſſed Jeſus, thou haſt told us, that *the Son of Man ſhall come in Glory with the Angels, to reward every Man according unto his Works*:

I praiſe and magnify thy Name.

I beſeech thee, remember me in Mercy, not in Judgment, and though the juſt Reward of my evil Deeds be Damnation, yet pity me, cloath me with thy Righteouſneſs, and grant me thy Salvation; inſpire me by thy Spirit, and enable me by thy Mercy, to perform ſuch Works, as paſſing through thy Merits, may be accepted. O let me not taſte Death, till by the Eye of Faith I may ſee thee coming in thy Kingdom, to receive my Soul into thoſe Arms of Mercy which were ſtretched out with ſuch rigorous Juſtice againſt thy ſelf for me. *Amen.*

Chriſt's Preaching, Works and Miracles. Mat. 17.

O Bleſſed Jeſus, who taking with thee three of thy beloved Diſciples unto a high Mountain apart, wert transfigured before them, opening unto them a Beam of thy Glory, to illuminate thine Apoſtles with the Truth of thy Godhead, and to ſhew ſomething of thy Splendor to comfort and encourage them both to ſee and endure the Sorrows of thy Paſſion:

I praiſe and magnify thy Name.

And I beſeech thee lift up my Heart to thee, and affect me with a Senſe of this thy Transfiguration, and grant that I may both meditate upon thy Works, and contemplate the things that are eternal; ſeparate me from all that's Evil; ſend forth thy Light and conduct me to thy holy Mountain, let my Affections and all my Prayers, be united to thee, and be pleaſed to inſtruct me ſo to pray, meditate, and contemplate thy Majeſty, that I may be transfigured into the Image of thy Glory. *Amen.*

O bleſſed Jeſus, well might St. *Peter* fall into an Extaſy, and deſire to build Tabernacles, if thoſe could detain *Thee*, *Moſes*, and *Elias* there, ſince to ſee thee thus in Glory, was to be in a ſort of Glory too.

I praiſe and magnify thy Name.

And I beſeech thee, ſince thou dwelleſt not in Temples made with Hands, be pleaſed to dwell in my immortal Soul, that by enjoying thee, I may be with thee in it, in Mount *Tabor* in this World, and in eternal Glory in the World to come. *Amen.*

O bleſſed Jeſus, in this thy Transfiguration they heard the Voice of thy eternal Father, ſaying, *This is my beloved Son, hear him*; at which thy Diſciples fell on their Faces, and were ſore afraid, but thou touching them, badeſt them ariſe and not be afraid:

I praiſe and magnify thy Name.

And I beſeech thee, in all my Approaches to thee, let thy Glory and Mercy ſhine upon me, that I may with all Fear adore thee, and yet with all Confidence approach thee; make me aſcend from the dreadful Apprehenſion of thy Majeſty, to the free and comfortable Enjoyment of thy Mercy, and in the Deſtitution of *Moſes* and *Elias*, Prieſt or Prophet, Saints, Angels, or Men, let me ſee thee, enjoy thee, poſſeſs thee, and be mercifully and graciouſly viſited by thee. O be thou my Stay, my Hope, my Comfort, my Society and only Felicity, in all my Deſtitutions, Sorrows, and Adverſities. *Amen.*

O bleſſed Jeſus, when thy Diſciples queſtioned thee concerning the Coming of *Elias*, thou madeſt them underſtand he was already come in the Perſon of *John* the *Baptiſt*, not for the Identity of Perſon, but for the Similitude of Gifts, Office, and Calling, to whom they did whatſoever they liſted. And as he came before thee in his Birth, Baptizing, and Preaching, ſo he went before thee in his Death and Sufferings, but even ſo, and much worſe waſt thou the Son of Man to be treated by them:

I praiſe and magnify thy Name.

And I beſeech thee, enable me to ſuffer for thee, who haſt out-acted all Sufferings in an infinite manner for us, and yet doſt reward the ſmalleſt Sufferings of thy Servants for thee, in an infinite meaſure. As thou didſt mingle the Memory of thy Sufferings with this Taſte of thy Glory, ſo in the

the midſt of all my Pleaſures, let me mingle Sorrow for my Sins which cauſed all thy Sufferings. *Amen.*

O bleſſed Jeſus, after this Antepaſt of Glory, thou didſt again return unto the Multitude who waited for thee, teaching us all along, that this Life is full of Viciſſitude, and that all our Pleaſures muſt be allayed with Sorrow, and mingled with Labour:

I praiſe and magnify thy Name.

And I beſeech thee, make me to expect both, provide for both, and to receive both with Moderation; deliver me from that Exceſs in Joy and Sorrow which my violent Nature inclines me to; make me ſo to labour as to find reſt in thee; let all my Joys be in thee, and all my Sorrows for offending thee. *Amen.*

O bleſſed Jeſus, out of this Multitude came to thee a certain Man, kneeling down and begging thy Mercy for his Son, who was *lunatick and ſore vexed, ſometimes falling into the Fire, ſometimes into the Water; and being brought to thy Diſciples, they could not cure him*, but thou didſt call and cure him, telling them, that this Kind would not go out but with Faſting and Prayer:

I praiſe and magnify thy Name.

And I beſeech thee, when the evil Spirit of Folly, Frenzy, or Lunacy caſteth me into the Waters of Sin, or Deluge of Sorrow, or Fire of Anger, Fury, and Contention, then in Mercy, pity, reſcue, and relieve me, enable me with Prayer and Faſting to co-operate with thy Grace, and do thou thereby effectually caſt theſe Devils out of me, and be pleaſed ſo to cure and heal my poor Soul, that theſe wicked Spirits of Pride, Violence, and ſinful Paſſion, and miſerable Perturbation never return unto me any more. *Amen.*

O bleſſed

O bleſſed Jeſus, the nearer thou didſt approach to thy Paſſion, the more frequent mention didſt thou make of it to thy Diſciples, to ſhew thy Willingneſs and to prevent their Surprize, as alſo to prepare them for the Encounter:

I praiſe and magnify thy Name:

And I beſeech thee, make me by the frequent Meditation of thy Sufferings, to have a lively Senſe of thy Paſſion, and fill me ſo full of Expectation of my Sufferings, that I may never be ſurprized by any, but receive all with Patience, and contentedly wait on thee for Deliverance. *Amen.*

O bleſſed Jeſus, when Tribute Money was required of thee, though all the World was thine, and tributary to thee, yet wouldſt thou not exempt thy ſelf from this Tax, but by a Miracle of Power, didſt expreſs thy Humility and Obedience to the Magiſtrate, making a Fiſh thy Purſe-bearer for thy Diſciple *Peter* and for thee:

I praiſe and magnify thy Name.

And I beſeech thee, make me willing and obedient to all the Impoſitions of my Superiors, and not give offence unto any, and when I am ſo poor that I can do nothing, do thou out of thy abundant Treaſure, provide and ſatisfy for me, for thy Mercies ſake. *Amen.*

Chriſt's Preaching, Works, and Miracles. Mat. 18.

O Bleſſed Jeſus, thou haſt ſaid, that *unleſs we be converted, and become as little Children, we cannot enter into the Kingdom of God:*

I praiſe and magnify thy Name.

And I beſeech thee give me ſuch true Humility, that I may think much of nothing thou requireſt, and ſo being a little one indeed in my own Eyes, I may be great in thy Kingdom. *Amen.*

Grant me alſo, I beſeech thee, the Innocency of a little Child, and its Indifferency to all worldly Things, that I may be like a weaned Child before thee: Give me the Love of a little Child, to be always cleaving and clinging to thee, fond of thee, not enduring thy Abſence: Preſerve me from giving any Offence to any of thy little Ones, and ſave me from the Guilt of thoſe Woes that are pronounced againſt ſuch as offend thoſe little Ones that believe in thee. *Amen.*

O bleſſed Jeſus, who by the Parable of the good Shepherd that left his ninety nine Sheep to ſeek that which went aſtray, didſt ſhew thy unſpeakable Love to loſt Man, whom ſtraying thou didſt purſue and bring on thine own Shoulders with thy Croſs, into the Fold again, more rejoicing in thy redeeming him, than in all thy Angels, who being eſtabliſhed by thy Grace, needed not thy dying for them:

I praiſe and magnify thy Name.

And I beſeech thee to make me the Delight of God, and Joy of Angels, by a thorough Converſion to thee, by a full Enjoyment of thy redeeming Love. O take me into thy Almighty Protection, who didſt die upon the Croſs for my Salvation. *Amen.*

O bleſſed Jeſus, who haſt inſtructed us, that when our Brother offends us privately, we muſt alſo privately tell him his Fault; and if he will not hear, then to take one or two more, and if that will not prevail, then to tell thy Church, to

whose Sentence he must stand, though he be forgiven by me:

I praise and magnify thy Name.

And I beseech thee, give me Sobriety and Prudence to use these Gradations in reprehending my Brother, and in all Cases make me freely to forgive him, even as I desire to be forgiven of thee, even to seventy times seven, or though his Transgressions should be without Number. *Amen.*

O blessed Jesus, who hast in a Parable told us of a Lord, who upon Entreaty, forgave his Servant that owed him ten thousand Talents, yet that same Servant pull'd his Fellow by the Throat that ow'd him but three hundred Pence, for which his Lord hearing of it, cast him into Prison till he should pay the utmost Farthing, which being never able to do, he must continue there for ever:

I praise and magnify thy Name,

For the many thousand Talents thou hast forgiven me. Make me tender and compassionate towards all that offend me; and forgive me all my Debt, for I have nothing, O Lord, nothing to pay, and must therefore intirely rely upon thy Mercy. *Amen.*

Christ's Preaching, Works, and Miracles. Mat. 19.

O Blessed Jesus, who when the *Pharisees* tempted thee, asking thee whether it was lawful for a Man to put away his Wife, didst graciously confirm the Marriage-Band, both in Security and Purity, telling them, that for no Cause she must be put away, but for the Cause of Fornication:

I praise and magnify thy Name.

And I beſeech thee bleſs all married Perſons with Unity and Amity, Purity and Chaſtity, faithful Love and Conſtancy: Remove all Differences and ſtrong Temptations from them, and confirm their Love to each other in thee, and be thou Lord over them all. *Amen.*

O bleſſed Jeſus, who didſt graciouſly bid little Children come unto thee, and didſt lay thine Hands upon them, and bleſſedſt them, ſaying, *of ſuch were the Kingdom of Heaven:*

I praiſe and magnify thy Name.

And I beſeech thee give all Infants Acceſs in holy Baptiſm unto thee, and bleſs them in that Ordinance with thy heavenly Grace, and ſuffer me and all thy little Children, to come unto thee in holy Repentance, and receive them to Mercy, for of ſuch is the Kingdom of God. *Amen.*

O bleſſed Jeſus, one came unto thee ſaying, *what good thing ſhall I do, that I may inherit eternal Life*; and thou didſt tell him, *that if he would enter into Life, he muſt keep the Commandments:*

I praiſe and magnify thy Name.

And I beſeech thee, give me Grace to keep them all with ſuch Care and Obedience, as may be accepted with thee: Pardon all my paſt Tranſgreſſions, and for the future, let it be all my Care to pleaſe and obey thee. *Amen.*

O bleſſed Jeſus, who, upon the young Man's ſaying, *all theſe had he kept from his Youth*, lovedſt him, but proceededſt farther to the Trial of his Virtue, by adviſing him *to ſell all that he had, and give unto the Poor, and follow thee*; at which he was ſorrowful, declining Perfection upon thoſe Terms of parting with his Poſſeſſions:

I praiſe and magnify thy Name:

And I beſeech thee, preſerve me from juſtifying my ſelf before thee; make me ſincere in my

Obedience to thee, and in all Trials; make me ready to part with any thing for thee, when by parting therewith, I may either expreſs my Love to thee, or perform the better Obedience to thee. *Amen.*

O bleſſed Jeſus, who upon Diſcovery of this rich Man's Temper, haſt made us ſee *how hard it is for thoſe who truſt in Riches, to enter into the Kingdom of Heaven:*

I praiſe and magnify thy Name.

And I beſeech thee, deliver me from the inordinate Love of them. If Riches encreaſe, teach me to dedicate them to thee. If I be poor, make me rich in thee. *Amen.*

O bleſſed Jeſus, who haſt promiſed, that they that *follow thee in the Regeneration, ſhall ſit upon twelve Thrones judging the twelve Tribes of Iſrael; and whoſoever ſhall forſake Houſes, or Brethren, or Siſters, or Father and Mother, or Wife and Children for thy ſake, ſhall be rewarded an hundred fold in this Life, and in the next, with Life everlaſting:*

I praiſe and magnify thy Name.

And I beſeech thee, make me who am not worthy to be reckoned amongſt the leaſt and worſt of all thy Followers, meet to partake of this thy Dignity, and enable me to forſake all to follow thee. Let no Perſon or Thing be ſo near or dear to me, as to be able to withdraw me from thee, who art all in all unto me, who art Lord over all bleſſed for ever. *Amen.*

Chriſt's Preaching, Works, and Miracles. Mat. 20.

O Bleſſed Jeſus, who by thy Parable of ſending Labourers into the Vineyard at all Hours of the Day, ſheweſt, that whoſoever cometh at any

Hour

Hour to thee, ſhall be graciouſly received by thee:

I praiſe and magnify thy Name.

And I beſeech thee extend this thy Mercy unto all. Remember thine ancient People the *Jews*, call in the Fulneſs of the *Gentiles*, and powerfully convert all Sinners unto thee: Enable me to work faithfully in thy Vineyard, and to be very laborious in thy Service, that I may find the Reward of Mercy from thee. O dear Saviour, accept of me and all returning Sinners in this Hour of Mercy, and even of thoſe who come late, too late, to ſerve thee. *Amen.*

O bleſſed Jeſus, who when the Even was come, gaveſt to every Man a Penny, making the laſt equal with the firſt which *bare the Burden and Heat of the Day*; intimating thereby an abundant Happineſs for all, but with the Degrees of Glory:

I praiſe and magnify thy Name.

And I beſeech, let not *mine Eye be evil*, *becauſe thine is good*, but make me to rejoice in the Salvation of every one, and for him who came laſt as well as at the firſt, becauſe thou doſt magnify thy Mercy the more in his Converſion. And admit me even to the loweſt degree of thy Glory. *Amen.*

O bleſſed Jeſus, thou didſt rebuke the Mother of the Sons of *Zebedee*, for their ambitious Requeſts to thee:

I praiſe and magnify thy Name.

And I beſeech thee quit and free my Heart from all ambitious Deſires, and make me in all Humility thankful for all thy Diſpenſations to me, and yet willing to drink of any Cup of Affliction from thee. *Amen.*

O bleſſed Jeſus, thou didſt take occaſion from their ambitious Requeſts, again to refute all Pride

and Deſire of Honour, humbling the proud and exalting the humble:

I praiſe and magnify thy Name.

And I beſeech thee let thine own powerful Example, and oft repeated Precepts of Humility, deſtroy all Pride in me, and pleaſe to plant Humility deeply in my Heart. O let me aſcend up unto thee by the Stairs of Humility, ſince thou didſt deſcend from Heaven by them unto me. *Amen.*

O bleſſed Jeſus, as thou didſt depart from *Jericho*, behold, two blind Men followed thee ſaying, *have Mercy upon us, O thou Son of David*, and did beſeech thee that their Eyes might be opened:

I praiſe and magnify thy Name.

And I beſeech thee open the Eyes of all that be blind, and mine in particular, ſo effectually, that no Darkneſs of Error may obſcure my Reaſon, and keep me from a clear Sight of thy Will and Pleaſure. O that thou wouldſt ſo diſſipate all Clouds of Paſſion, that my Underſtanding may never more be darkned, and thy Light obſcured by them; open mine Eyes to ſee all the Errors of my Life, that I may avoid them as eternal Darkneſs; ſince, unleſs thou deliver me from my Paſſion, it is juſt I fall into Condemnation: O pity me, lying in my Blood over-whelmed with this Sin, and bring my Soul out of Priſon, that I may praiſe thy Name. *Amen.*

Oh! when ſhall that happy Day come, when I ſhall be free from the Danger of offending thee? O let me never offend thee more, I beſeech thee, O Lord, who deſerveſt all Honour, Praiſe, and Glory by all Creatures, Saints, and Angels, for evermore. *Amen.*

Chriſt's Preaching, Works, and Miracles. Mat. 21.

O Bleſſed Jeſus, who when thou didſt draw nigh to *Jeruſalem*, and wert come to *Bethphage*, to the Mount of *Olives*, didſt ſend two of thy Diſciples into the Village for a poor Aſs to carry thee to *Jeruſalem*:

I praiſe and magnify thy Name.

And I beſeech thee again and again, elevate my dull Soul to thee, that it may mount in Prayer to the Throne of thy Grace; and enflame me with a hearty Deſire to ſerve thee both in private and publick in the Beauty of Holineſs, in heavenly Meditations, and all true Devotion; diſtil from thy Church, which is the true Mount of Holineſs, the Oil of thy Graces and Dew of thy Bleſſings, that they may enable me to do great Works for thee, and make acceptable Prayers unto thee. *Amen.*

O bleſſed Jeſus, though thou didſt ſhew thy Dominion, and the Power of thy Deity, by commanding another Man's Aſs, and knowing where he was, and what would be ſaid to thy Diſciples when they loos'd him, yet thou didſt in a wonderful manner alſo declare thy Humility, by vouchſafing to ride thereon unto *Jeruſalem*:

I praiſe and magnify thy Name.

And I beſeech thee exerciſe thy Dominion, by commanding me, and making me yield to all thy Commands, and ſurrender any thing unto thee, and part with any thing willingly for thee, and the Service of thee and thine. *Amen.*

O bleſſed Jeſus, how didſt thou who art King of all the World, meekly ride to *Jeruſalem* on the

Fole of an Aſs, to fulfil Propheſies, to teach me Humility, to trample upon all the Grandeurs of the World with the Feet of thy Humility?

I praiſe and magnify thy Name.

And I beſeech thee raviſh me with the ſight of thy Wiſdom, make me aſham'd to complain of Poverty and want of Accomodation to ſee thee no better furniſhed, and give me that Meekneſs and Humility that may become the Servant of ſo humble a Maſter. *Amen.*

O bleſſed Jeſu, in this which was one of thy goodly Days of Triumph, thou didſt weep over *Jeruſalem* with tender Compaſſion for their Sins and Deſtruction, which thou kneweſt would come upon them for rejecting and killing thee:

I praiſe and magnify thy Name.

And I beſeech thee, let not thy Tears and Blood be ſhed in vain for that People; ſay unto thoſe that ſit in Darkneſs, and in the Shadow of Death, *ariſe, ſhine, for thy Light is come, for the Glory of the Lord is riſen upon thee:* Make them and us all, a willing People in the Day of thy Power, in the Hour of thy Mercy, wherein thou calleſt upon us to turn unto thee. *Amen.*

O bleſſed Jeſus, at thy coming to *Jeruſalem*, how were the People there glad of thee? For they did exult, worſhip, and praiſe thee with loud Acclamations, caſt their Garments in thy way, and ſang *Hoſanna's* unto thee, crying, *bleſſed is he that cometh in the Name of the Lord*, and yet they ſoon after crucified thee:

I praiſe and magnify thy Name.

And I beſeech thee pardon me wherein I have been like unto theſe fickle People, magnifying thee one Day, diſhonouring thee another; praiſing thee one Day, crucifying thee another. This indeed hath been my miſerable unſtable Temper: But O

fix

fix and rivet my Heart now faſt unto thee. Deliver me from crucifying thee by my Sins, whom thou haſt refreſhed with thy gracious Viſitation; and from denying thee, who have ſo much profeſſed to ſerve thee. *Amen.*

O bleſſed Jeſus, when thou cameſt to the Temple, thou didſt ſcourge the Buyers and Sellers out of it, and all others that prophan'd it; and this thou didſt a ſecond time, teaching what Reverence we ought to have to thy Houſe, and for holy Places, conſigning over the venerable Uſe of thy Father's Houſes to the converted Chriſtians, ſaying, *My Father's Houſe ſhall be called the Houſe of Prayer, of all Nations*; and thou doſt here ſhew us withal, That if thou art ſo angry with us for prophaning thy material Temple, thou wilt be much more diſpleaſed with thoſe that defile thy ſpiritual Temple with vile and baſe Luſts, prophane Speeches, covetous Deſires, and injurious Hands. Therefore, for all theſe myſterious Significations,

I praiſe and magnify thy Name.

And I beſeech thee ſcourge with the Rod of thy paternal Diſcipline all thoſe that do prophane thy Temple, till they reform themſelves therein. Make us all to come unto thee more for Duty than for Cuſtom, for ſpiritual Profit more than worldly Intereſt; to honour thee more than to be ſeen of Men; and do thou ſcourge out of our Souls all filthy Luſts, covetous Deſires, and rotten Communications, which may prophane thoſe Temples of the Holy Ghoſt. *Amen.*

O bleſſed Jeſus, thou didſt ſhew the omnipotent Power of thy Right Hand, by ſcourging with thine own ſingle Strength ſo many Perſons, and great ones too, out of the Temple, and yet theſe blind Men would

would not acknowledge thy Divinity, tho' they felt thy Power:

I praiſe and magnify thy Name.

And I beſeech thee give all thy Paſtors Courage to ſcourge Sin in whatſoever Soul they find it, and let us not diſpute their Authority in ſo doing, but yield Obedience unto them in thee. *Amen.*

O bleſſed Jeſus, who when after all thy zealous Pains none adminiſtred unto thee, tho' thou wert hungry, ſeeing a fruitleſs Figtree, didſt curſe it for being ſo unprofitable, teaching us thereby, That it is almoſt as evil and dangerous to bring forth no Fruit, and to be unprofitable, as to bring forth bad Fruit that is ſinful:

I praiſe and magnify thy Name.

And I beſeech thee in all my Hunger do thou refreſh me, and deliver me from being unfruitful in thy Service. O let every Day add ſome Knowledge, ſome Practice to yeſterday. *Amen.*

O bleſſed Jeſus, who by the Parable of the two Sons, One doing, and profeſſing not; the Other profeſſing, and doing not; haſt declared that even Publicans and Harlots that are penitent, ſhall enter into the Kingdom of Heaven before the bold and confident:

I praiſe and magnify thy Name.

And I beſeech thee deliver me from doing baſe Acts contrary to my Profeſſion, and give me true Repentance for thoſe I have done. Deliver me from Pride, Self-Conceit, and vain Confidence; and be merciful to me, who have ſo preſumptuouſly offended. *Amen.*

O bleſſed Jeſus, who utteredſt the Parable of the Vineyard let out to unthankful and bloody Husbandmen, that neither returned Fruits, nor accepted Meſſengers, but conſulted againſt the Lord of the Vineyard,

Vineyard, beating his Servants, and killing his Son; ſhewing hereby what deep Apprehenſions thou hadſt of thy Sufferings, and thy clear Foreknowledge of all that they would do to thee:

I praiſe and magnify thy Name.

And I beſeech thee give me Grace to receive all thy Meſſengers with Love, Reverence, and Obedience to thy Goſpel truly preached by them; and make me ever thankful for thine own coming unto us, and never to crucify thee by my Sins any more, who wert once crucified for our Sins; and let this Example of the World's Wickedneſs to thee arm me with Patience in all Sufferings for thee. *Amen.*

O bleſſed Jeſus, who by this Parable of the good Houſholder haſt ſhew'd how ungrateful thoſe People of *Jeruſalem* were in abuſing thy Mercies, prophaning thy Temple, and rejecting thy Servants, and laſtly killing thee the Heir; provoking the Lord to deſtroy them; and therefore juſtly, indeed juſtly, didſt thou deſtroy them:

I praiſe and magnify thy Name.

And I beſeech thee grant that all we who are planted in thy Vineyard the Church, wherein thou haſt ſowed the good Seed of Truth, Piety, and Holineſs, may bring forth Abundance of Fruit therein, and dread the Curſe of Barrenneſs. *Amen.*

O bleſſed Jeſus, who art *the Stone the Builders refuſed*, yet wert made *the Head of the Corner:*

I praiſe and magnify thy Name.

Thou art the Rock upon which thy Church is built, and all our Hopes rely: Thou art the two Walls of thy Church, in which Jews and Gentiles are united: Thou art the corner Stone in which they are cemented, and the Head thereof by which they are crowned.

I be-

I beſeech thee make us all living Stones and Temples unto thee. *Amen.*

O dear Jeſus, great is the Comfort thou haſt given us in being thus preſented in this Metaphor of a Stone unto us. For as Medals are beſt repreſented under chryſtal Covers, ſo are divine things by elegant Metaphors.

Thou art truly our Foundation Stone, nothing can ſtand that is not built upon thee.

Thou art our Corner Stone, no Union but in thee.

Thou art *David*'s Stone, no conquering the *Goliah* but by thee.

Thou art *Jacob*'s Stone, no true Reſt or ſweet Sleep but in thee.

Thou art *Peter's* Rock of Stone, no Firmneſs, no Duration but in thee.

O Lord make us ſtrong and impregnable in thee.

Make us ſolid and ſtable in thee.

Cull us out of the common Quarry of the World, and let us be ſelected Stones for thee.

Poliſh and take away all our Rubbiſh from us, that we may be prepared and fitted Stones for thy holy Edifice the Church, and thee.

Refine and diſtinguiſh us by thy Graces, and a holy Life, from the combuſtible Stuff of the World, for thee.

Let us be regulated Stones, not left upon Heaps of Confuſion, but ſtanding in our ſeveral Orders in thy Church, making the Building uniform in thee; and let us be ſo laid upon thee, our Foundation, that we may add Height to Height, and be raiſed up unto ſuch a Proficiency in thee, that the longer we live, the nearer Heaven we may be, till at laſt we arrive at thee. *Amen.*

Chriſt's Preaching, Works, and Miracles. Mat. 22.

O Bleſſed Jeſus, who by the Parable of the King's Son's Wedding Supper haſt ſhewed how willing thou art to be the Spouſe of our Souls, and how happy thoſe are that are called to the Supper of the Lamb; and how miſerable all theſe are, who either come not at all, or elſe come without their Wedding Garment:

I praiſe and magnify thy Name.

And I beſeech thee extend thy Mercies to all Sinners; and though thou ſendeſt not thine irreſiſtible Grace to compel us, when thy preventing Grace in all other Means and Inſtances is given us, yet be pleaſed to co-operate with us, and let thy Mercies melt us all into Love and Obedience, when we offer up our Hearts willingly unto thee. Give us the Wedding-Garment of a lively working Faith in thee; make us to delight to come unto thy heavenly Repaſts, ſtrongly deſiring to marry our Souls to thee, both in thine Ordinances here, and in thoſe celeſtial Banquets of Glory which are prepared for us hereafter, *Amen.*

O bleſſed Jeſus, who being ask'd enſnaring Queſtions, and particularly, Whether it were lawful to give Tribute to *Cæſar?* didſt confirm our Duty therein both by Precept and Example:

I praiſe and magnify thy Name.

And I beſeech thee imprint the Grace of Love, Loyalty, and Obedience, in all our Hearts to our lawful Sovereign, and deliver us from murmuring and rebellious Spirits. Make us freely to yield him a moſt willing and active Obedience in all things lawful,

lawful, and a paſſive Obedience in all things otherwiſe. *Amen.*

O bleſſed Jeſus, who haſt told us that in the Reſurrection they are *neither married, nor are given in Marriage, but are as the Angels of God in Heaven*; and that God is *not a God of the Dead, but of the Living:*

I praiſe and magnify thy Name.

And I beſeech thee give me my part in the firſt Reſurrection from Sin to Grace, that with clean Heart, and Hands, I may offer up my Soul a living Sacrifice unto thee. O give me angelical Purity to praiſe thee, and to bleſs and adore thee for ever. *Amen.*

O bleſſed Jeſus, thou being ask'd by a Scribe or Lawyer which was the great Commandment in the Law, gaveſt him this for Anſwer, *Hear, O Iſrael, the Lord our God is one Lord; and thou ſhalt love the Lord thy God with all thy Heart, with all thy Soul, with all thy Mind, with all thy Strength; this is the firſt Commandment: And the ſecond is like unto it, namely, Thou ſhalt love thy Neighbour as thy ſelf. On theſe two Commandments hang all the Law and the Prophets.*

I praiſe and magnify thy Name

For theſe angelical and heavenly Duties. By theſe we remember the Fountain of our Happineſs, by theſe we imitate thee in Love, by theſe we are made Fountains of Goodneſs to others, by theſe we are brought to Happineſs and Glory, by theſe we offer up our ſelves in Sacrifice to thee; theſe are the Laws they keep in Heaven. Oh that I may keep and meditate on theſe Laws, and delight in them; for there is no other Commandment greater than theſe. *Amen.*

Teach me to taſte, and know, and delight in Love. O give me divine Love! pure, holy, ſtrong, bleſſed,

bleſſed, intelligent, clear, zealous Love to every one, univerſal towards all, proceeding from a pure ſincere Original, enflamed by fit Incentives, guided to a right End. O make it conſtant like thine for ever. *Amen.*

O bleſſed Jeſus, thou didſt poſe the Scribes and Phariſees, with asking them how *David in Spirit called thee Lord, if thou wert his Son:*

I praiſe and magnify thy Name.

And I beſeech thee fill my Underſtanding with celeſtial Myſteries. Make me here to have ſuch a Knowledge of the hypoſtatical Union as the Scribes and Phariſees had not. Grant I may be ever convinc'd that thou wert of the Seed and Offſpring of *David*, according to the Fleſh, but yet God *over all, bleſſed for evermore*; and that therefore God the Father ſaid unto thee, who wert God the Son, that (in Union of thy humane Nature, as Mediator,) thou ſhould'ſt ſit at his Right Hand, (and in Declaration of thy Divinity,) till thine Enemies were made thy Footſtool, which will be for ever. *Amen.*

O remember me with Mercy when thou ſhalt come to judge the World, that I may ſit at thy Right Hand, to magnify and behold the Glories of thy Kingdom for ever and ever. *Amen.*

Chriſt's Preaching, Works, and Miracles. Mat. 23.

O Bleſſed Jeſus, who haſt taught us that whenſoever we happen to have phariſaical and hypocritical Teachers, who ſay, and do not; yet we ſhould do according to the Truth of what they teach, and not according to the Evil they do; commanding us not to refuſe thy ſacred Word and Ordinances from

from those that are lawfully sent, tho' their Lives be evil:

I praise and magnify thy Name.

And I beseech thee keep thy Church both from false Teachers and bad Livers; yet when any do swerve from the Truth they teach, by the Prophaneness of their Lives, make me carefully to avoid their bad Example, and yet conscientious to hear and practise thy Doctrine taught by them; and be thou pleased to make all thine Ordinances effectual in their Hands. *Amen.*

O blessed Jesus, after many Reprehensions and Instances of the Pride of the Scribes and Pharisees, thou didst tell them, That *whosoever humbled himself should be exalted, but he who exalted himself should be humbled:*

I praise and magnify thy Name.

And I beseech thee take away from me all high-mindedness, and make me so truly humbled in my own Sight, that I may find Pity and Favour in thine. *Amen.*

O blessed Jesus, thou didst pronounce several Woes upon the Pharisees, for their Pride, Hypocrisy, Rapine, and Cruelty, and didst detect innumerable Vices that were all conceal'd under the Cloak of Religion:

I praise and magnify thy Name.

And I beseech thee never suffer me scrupulously to Tyth Mint, and Cumin, and omit the weightier Matters of the Law, but make me universal in my Obedience. Deliver me from being like unto whited Sepulchres, which appear beautiful, but within are full of dead Mens Bones, and all Uncleanness. Let thy Woes and Threatnings pronounc'd against them restrain me from their Sins. Infuse into my Soul a filial Fear of offending thee. And thou who didst weep over hard-hearted *Jerusalem,*

ſalem, take Compaſſion on me, and reclaim, and convert me wholly unto thee. *Amen.*

Chriſt's Preaching, Works, and Miracles. Mat. 24.

O Bleſſed Jeſus, who didſt tell thy Diſciples of the Ruine of the Temple, warn them of falſe Prophets, and declare the Signs that ſhould go before the End of the World, that neither the Wicked might want Warning to repent, nor the Righteous Time of Preparation, but that all might expect thy Coming, and the Deſtruction of *Jeruſalem*; and thy Servants in Faith and Patience be ſecure in thee, to behold it with Comfort and Joy:

I praiſe and magnify thy Name.

And I beſeech thee, ſince thy Coming is certain, let my Meditation of it be frequent, and my Preparation for it be certain. O make me watch and ſtand upon my Guard continually, and not to fool my ſelf with a Conceit of thy Delay, but ſo ſeriouſly to watch and pray, that when thou comeſt thou mayeſt find me ſo doing, and that I may ſay, *Bleſſed is he that cometh in the Name of the Lord.* Amen.

And let *Jeruſalem*'s Deſtruction forewarn me of the latter Day. *Amen.*

Chriſt's Preaching, Works, and Miracles. Mat. 25.

O Bleſſed Jeſus, in the Parable of the ten Virgins thou haſt taught by the Example of the five wiſe, our Duty; and by the five fooliſh, our

Danger of neglecting it, that we may carefully prepare for thy Coming:

I praiſe and magnify thy Name.

And I beſeech thee let the Sound of the laſt Trumpet be ever in mine Ears, that I may be diligently prepared with Oil in my Lamp, Grace in my Heart, Faith and Love in my Soul, to attend thy Coming. O let me be ever ready to meet thee with an enflam'd Affection, and a moſt profound Reverence and Devotion. *Amen.*

O bleſſed Jeſus, who by the Parable of the Lord that gave ſeveral Talents to his Servants, expecting an Encreaſe at his Return, haſt taught us, That we ought to improve thoſe Gifts and Graces thou haſt given us, without which thou wilt take even all that we ſeemed to have from us; than which nothing can be more grievous:

I praiſe and magnify thy Name.

And I beſeech thee enable me to ſtir up and improve the Talents thou haſt given me, that thou mayeſt more and more encreaſe them. Let me not be one Moment idle, but ever buſy in thy Service, uſing all Gifts and Opportunities of ſerving thee to thy Glory, ever remembring that *the unprofitable Servant ſhall be caſt into outer Darkneſs, where ſhall be weeping and gnaſhing of Teeth.* Amen.

O bleſſed Jeſus, who in thy Relation of the Day of Judgment haſt told us of the Separation of the Sheep from the Goats, and that we ſhall be judged ſeverely, as well for Omiſſion of Good as Commiſſion of Evil:

I praiſe and magnify thy Name.

And I beſeech thee moſt humbly, be thou my Advocate to plead for me, as well as my Judge, in that Great Day, which muſt decide the Queſtion of my Life or Death for all Eternity. *Amen.*

Open thoſe Arms of Mercy which thou didſt ſpread with ſuch rigorous Juſtice againſt thy ſelf upon the Croſs for me, and receive me with that glorious raviſhing Call, *Come, thou bleſſed of my Father, inherit the Kingdom prepared for thee.* Qualify me with all thoſe Graces that will fit me for thy Call. O make me never to omit doing all the Good I can, and deliver me from doing any Evil, which at any time I might be tempted to. Fill me with Charity to all thy Members, and with Love to thee. Enable me freely to my Power to cloath the Naked, viſit the Sick, comfort the Afflicted, and to do all the Works of Mercy that I can to all, that whilſt the Uncharitable go into everlaſting Puniſhment, I may by thy Mercy be received into eternal Life. *Amen.*

O what an Encouragement haſt thou given us to do good unto all thine, ſince thou art pleaſed to take what is done unto thy Servants as done unto thee! O what Good ought I to do to all thine, who know before-hand that ſuch an Account is to be given? Enable me, O Lord, I beſeech thee to do it. *Amen.*

Here is now a Digreſſion from St. Matthew, *to take in moſt of the remarkable things out of the other Evangeliſts, which St.* Matthew *mentions not.*

Chriſt's Preaching, Works, and Miracles. Luke 7.

O Bleſſed Jeſus, who didſt take Compaſſion on the Widow of *Naim*, weeping for her Son, whom thou didſt raiſe to Life going to be buried:

I praiſe and magnify thy Name.

And I beſeech thee take Compaſſion upon all the Diſtreſſed; raiſe all that are dead in Sin to the Life of Grace, that they may not be buried in Deſtruction. *Amen.*

O bleſſed Jeſus, I beſeech thee let thy Life be the Mirror of my Soul, my Wonder, my Pattern, my Joy, my Glory: Let it be the Light of mine Eyes, the Joy of my Heart, the End of all my Deſires, the Guide of all my Ways, and the Place of my Reſt; the Life of my Soul, the Tower of my Defence, the Temple of Beauty, my continual Proſpect, and Meditation, and the Subject of my Imitation. O bleſſed Lord, make me in all things like thee, that imitating and obeying thee here, I may enjoy thee for ever. *Amen.*

O bleſſed Jeſus, who didſt not only approve but admire the Centurion's Faith, and not only grantedſt his Requeſt for his Son, but convertedſt him and all his Family:

I praiſe and magnify thy Name.

And I beſeech thee grant me his Faith, and his Humility, and then I ſhall have thy Acceptance too, and be a Monument of thy Mercy. *Amen.*

O bleſſed Jeſus, who being invited to one of the Phariſees Houſes, wenteſt, tho' thou waſt contemn'd for it, as being a Friend to Publicans and Sinners:

I praiſe and magnify thy Name

For thy great Mercy ſhew'd to all Sinners, and to poor *Mary Magdalene*, whoſe Tears and Penitence were more acceptable to thee than all the Feaſts of the World beſides. O give me her Penitence, and her Acquittance too. *Amen.*

Chriſt's Preaching, Works, and Miracles. Luke 9.

O Bleſſed Jeſus, who commandedſt many to follow thee, who yet made ſeveral Excuſes to evade thy Invitation: Let me ever

Praiſe and magnify thy Name.

And I beſeech thee deliver me from dilatory Excuſes, to evade thy Commands, and my Duty in them; but let me, with thy Diſciples, forſake all and follow thee; and having been once obedient to thy Call, and dedicated my ſelf to thy Service and Work, let me never be ſo impious, weak, miſerable, and unhappy, as to recede and relapſe from thee, ſince thou haſt told us, That *whoſoever putteth his Hand to the Plow, and looketh back, is not fit for the Kingdom of God.* O give me Perſeverance in thy Service for ever. *Amen.*

Chriſt's Preaching, Works, and Miracles. Luke 10.

O Bleſſed Jeſus, at the Return of thy ſeventy Diſciples, they rejoiced greatly in their Succeſs, telling thee, *The very Devils were ſubject to them in thy Name:*

I praiſe and magnify thy Name.

And I beſeech thee give ſuch Succeſs to all thy faithful Paſtors, who truly teach thy Goſpel, that with Joy and Rejoicing they may both labour for thee, and return all Praiſes to thee. *Amen.*

O bleſſed Jeſus, who didſt give unto them *Power to tread upon Scorpions, and over all the Powers of*

the grand Enemy, that nothing ſhall by any Means hurt them:

I praiſe and magnify thy Name.

And I beſeech thee likewiſe keep all thy Paſtors with thy Almighty Protection, that no Enemies may have any Power to hurt them, or oppoſe the Power of thy Word and Truth in them. *Amen.*

O bleſſed Jeſus, who by the Parable of the wounded Traveller, that was going from *Jeruſalem* to *Jericho*, haſt made us to know who is our Neighbour; tho' thou, as the firſt and beſt of Neighbours, art called, and truly art, the *good Samaritan:*

I praiſe and magnify thy Name.

And I beſeech thee give me Grace to imitate thee towards all, who never confineſt but enlargeſt our Love, to the moſt extended Meaſures, ſhewing us here our Duty to all Strangers, and teaching us that we are all of a Family, from *Jeruſalem* to *Jericho*, and even from *England* to *Samaria*. O thou who didſt take Compaſſion on this wounded Traveller, take Compaſſion on me; thou, who didſt relieve his Neceſſities, relieve mine; pour into my wounded Soul the Wine of thy moſt precious Blood; ſupple my ſtubborn Heart with thy all-healing Hand, and the rich Oil of thy moſt heavenly Grace; be thou pleaſed to direct and order my Cure, and deliver me from thoſe Sins which have ſo ſorely wounded me, for thy Mercies ſake. *Amen.*

O bleſſed Jeſus, who upon the Complaint of *Martha*, of her Siſter *Mary*, for not helping her, wert pleaſed, altho' thou didſt not condemn *Martha*, yet to juſtify *Mary* for having *choſen the better part:*

I praiſe and magnify thy Name.

And I beſeech thee give me Wiſdom from above, ſo to reconcile the active and contemplative Life, that

that both may be well-pleaſing to thee; make me conſcientious to do my Duty in both, neither neglecting my Calling in the one, or my bounden Duty of Praiſes to thee in the other. Deliver me from all vain and unneceſſary Solicitude, and make me, with *Mary*, to devote all the time I can to thee; ever remembring, that for a ſhort Life well-ſpent here, thou wilt reward us with eternal Glory hereafter. *Amen.*

Chriſt's Preaching, Works, and Miracles. Luke 12.

O Bleſſed Jeſus, who when thou wert deſired by one of the Company to bid his Brother divide the Inheritance with him, badeſt him beware of Covetouſneſs, telling him, *Man's Life conſiſteth not in the abundance of things which he poſſeſſeth:*

I praiſe and magnify thy Name.

And I beſeech thee deliver me from Covetouſneſs: Let not my Deſires ever exceed thy bleſſed Will: Let me be only ſolicitous and careful to pleaſe thee, and be ever contented and thankful for the Condition of Life thou giveſt me, leſt by making more Proviſion for this Life than the next, thou ſay to me as to the fooliſh careful Man, *Thou Fool, this Night ſhall thy Soul be taken from thee, and then whoſe ſhall thoſe things be which thou haſt provided?* Amen.

O bleſſed Jeſus, who haſt ſaid, *Fear not, little Flock, for it is your Father's good Pleaſure to give you a Kingdom:*

I praiſe and magnify thy Name.

And I beſeech thee make me one of thy little Flock, and a Poſſeſſor of thy Father's Kingdom.

To this End, write thy Law in my Heart, and ever make me careful to obſerve it. *Amen.*

O bleſſed Jeſus, who haſt commanded us to have *our Loins girded, and our Lights burning, and to be like unto Men that wait for our Lord's coming:*

I praiſe and magnify thy Name.

And I beſeech thee that I may ſo wake, watch, and attend thy Coming, that I may be always ready, and never unmindful or unprepared for thee. Let me never be ſo wicked, or ſo fooliſh, as to ſay in my Heart my Lord delayeth his Coming, and ſo to do extravagant Acts, as if I ſhould never be called to account for the ſame. Make me to remember, that *the Lord of that Servant will come in an Hour when he is not aware, and will cut him aſunder, and appoint him his Portion with Unbelievers.* Amen.

Make me remember, that *he that knows his Maſter's Will, and does it not, ſhall be beaten with many Stripes,* and that if Sins of Ignorance ſhall not avoid thy Judgments, Sins of Knowledge ſhall yet much more incur them. O Lord, I beſeech thee forgive my Sins of both, and let them never be imputed to me. *Amen.*

Chriſt's Preaching, Works, and Miracles. Luke 13.

O Bleſſed Jeſus, thou ſheweſt unto us, that not only the *Galileans*, but all other Sinners, without Repentance, ſhall certainly periſh:

I praiſe and magnify thy Name.

And I beſeech thee deliver all cold indifferent Chriſtians from that ſad Security of thinking becauſe they are not ſo bad as the worſt, they are as ſafe as the beſt; but make us all ſenſible that without

out Repentance, and thorough Converſion unto thee, we ſhall all periſh. *Amen.*

Chriſt's Preaching, Works, and Miracles. Luke 14.

O Bleſſed Jeſus, who haſt bid us when we are invited to a Wedding, to ſit down in the loweſt Place, teaching us both Love and Wiſdom, and all true Humility therein:

I praiſe and magnify thy Name.

And I beſeech thee give me Obedience to thee in all thy Commands, and to this in particular, becauſe moſt againſt both Nature and Cuſtom. Let not proud Nature or vicious Cuſtoms prevail upon me againſt thy moſt holy Will, Laws, and Commandments, but in true Love to others, out of true Humility in my ſelf, and Obedience to thee, make me thus wiſely to behave my ſelf towards others before thee, ever remembring that *he who humbles himſelf ſhall be exalted, and he that exalteth himſelf ſhall be humbled.* Amen.

Chriſt's Preaching, Works, and Miracles. Luke 15.

O Bleſſed Jeſus, who with admirable Providence, and with great Vigilancy governeſt thy Sheep, knowing every one particularly; marking them with thy Grace, going before them, ſhewing them the Example of a holy Life, healing them of the Scurfe, and evil Diſeaſes of their Sins, keeping them from the infernal Wolf, giving them the ſelected Paſture of Doctrine and Sacraments:

I praiſe and magnify thy Name.

And

And I beſeech thee ſet upon my Heart the Mark of thy Sheep, keep me evermore in true Subjection unto thee; let me know thee full well by Faith, by Meditation, by Contemplation, that I may hear thy Voice and obey it, imitate thy Virtues, and follow thee in all things. But if I do ſtray, O thou Shepherd of Souls, take pity on mine, and reduce me, and bring me home on thy own Shoulders, into Obedience to thee again. Oh thou who didſt carry thy heavy Croſs, with the heavy Load of my Sins upon thine own Shoulders, to redeem me, take me into thoſe Arms of Mercy which were crucified for me, and let me never more be parted from thee. *Amen.*

O bleſſed Jeſus, who both by the Parable of the loſt Sheep, and the loſt Groat, and finding both, haſt expreſs'd thine abundant Love to poor fallen Man, both in thine own ſeeking him, and in making the very Angels in Heaven to rejoice at his Converſion:

I praiſe and magnify thy Name.

I confeſs I have greatly erred and ſtrayed from thee; O ſeek thy poor ſtraying Sheep, before I be loſt and periſh. Give not over ſeeking me, tho' of my ſelf I fly from thee; ceaſe not to call me, and look after me, tho' I reſiſt and contradict thee; take pity on my loſt Condition, and multiply thy Helps, until thou find me, and bring me back to the Fold of thine Elect, with whom I may enjoy thee for ever. *Amen.*

Make me by true Repentance, and every ſtraying Sinner, the Delight of God, the Joy of Angels; and fill our Souls with great Apprehenſions of thy redeeming Love, that we may never revolt from thee any more. *Amen.*

O bleſſed Jeſus, who by the Parable of the Prodigal Son, ſheweſt thy tender Love and Com-

Compaſſion to all penitent and returning Sinners: I praiſe and magnify thy Name.

And I beſeech thee behold me thy prodigal Child with Pity, and relieve me with Mercy, who have departed from thy Houſe and Government, to follow my own Self-will and Judgment, who have received liberal Talents from thee, but have made moſt ungrateful Returns unto thee, and miſpent them to thy Diſhonour. Dear Lord, how haſt thou ſuffered me with ſo great Patience? O receive me now who do return to thee with humble Penitence. *Amen.*

I confeſs unto thee, moſt holy Father, I am ſo vile and miſerable, that I deſerve not to be called thy Child; a Name indeed too glorious for a Wretch ſo infamous as I have been: But though I am not worthy to be thy Son, yet ſtill thou retaineſt the Name of Father, and therefore I do return unto thee, entirely truſting in thy Mercy. Caſt me not off, I beſeech thee, whilſt I do ſo. *Amen.*

I have ſinned againſt Heaven, uſing its Light and Influences to injure and diſhonour thee. I have ſinned before thee, and againſt thee, by running from thee, and breaking all thy Laws and Commandments, committing ſo many Iniquities in the Sight of Angels and thy moſt pure Eyes, that I deſerve to be abhorr'd of thee. But, O Lord, I do by thy Grace convert my Soul unto thee; do not deſpiſe nor diſdain to accept of me, who am all hideous and disfigured, filthy, naked, and all tatter'd, and rent before thee. *Amen.*

How many Mercies doſt thou beſtow at once upon a poor returning Sinner! Much do I owe thee, O my Father, for the Goods which thou doſt give me, but much more for the Exceſs of Love wherewith thou giveſt thy Pardon, and Mercies to me, by admitting me into thy Favour, and

into

into thy Houſe again. O what Stole, what Ring, what Shoes, and what fatted Calf is to be more eſteemed, than to be always in thy Houſe and thy Government, and in Obedience unto thee? and yet to give me Aſſurance that all that thou haſt, is mine. O inexhauſted Bounty! O Exceſs of Love! If all be mine, dear Lord, why then thy Grace is mine, thy Gifts are mine, thy Heaven is mine, thy Son, my Redeemer, is mine, his Righteouſneſs mine, his Merits mine, his Satisfaction mine, his Life mine, and his Glory mine. O bleſſed be thy Name for this thy unbounded Love; for this thine unutterable, inexpreſſible Clemency to poor returning Sinners; let theſe magnetick Charms of Love draw all Hearts unto thee, and make us all remain in thee for ever. *Amen.*

Chriſt's Preaching, Works, and Miracles. Luke 16.

O Bleſſed Jeſus, who by the Parable of the rich Glutton and poor *Lazarus*, haſt taught us, that he who lives in full Proſperity here, yet forgetting the Poor, and not doing good Works with his Wealth, ſhall become poor and miſerable in the next Life:

I praiſe and magnify thy Name.

And I beſeech thee, make me pitiful and relenting towards the Poor, avoiding all Superfluity for my ſelf, to provide for them; becauſe he lives moſt like an Angel, that lives upon leaſt himſelf, and doth moſt Good to others. Make us all to tremble at the Example of this rich Glutton, and in all our Poverties to be comforted in *Lazarus*. Let both theſe Examples alienate us from Pride, and encourage us in all our Troubles. *Amen.*

Think

Think not, O my Soul, that the Glutton's ſolicitude to have *Lazarus* ſent to his Brethren proceeded from true Charity, for in Hell there is neither Love to God or Man. But he knew his ill Example augmented his Torments; and the farther Influence it might have upon his Brethren whom he had left behind him, might poſſibly do it to much greater Degrees than he was yet aware of; to abate which, he would have his Brethren warn'd to repent. But our Saviour intended hereby (which was the Scope of the Parable) to intimate to us, That they who regard not *Moſes* and the Prophets here, would not regard one ſent from the Dead; no Miracle prevailing upon him, whom the holy Scriptures, and Means of Grace, do not prevail upon. Wherefore, O my God, how juſt are thy Judgments, and how proportionable are thy Puniſhments, to our Offences! Make me to fear the Rigour of thy Juſtice, and to tremble at thy Mercy, (for even that is to be feared) that I am not now in the Torments of Hell. *Amen.*

Deliver me, O Lord, from offending thee, that thou diſcharge not thine Indignation upon me. Open alſo the Eyes of the Rich, and of thoſe that have received their good Things in this Life, that they may do good to others, and abate from Vanity and Superfluity, to abound in Charity; and let not the Eyes of the Poor conceive any Envy againſt the Rich, but let the Riches of thy Grace, be their Comfort here, and thy Glory their Portion hereafter. *Amen.*

O my God, make me ſo to reverence *Moſes* and the Prophets, ſo to believe thy holy Scriptures, and tremble at thy Word, that they may ever prevail upon me, in the Performance of my Duty to thee. *Amen.*

Give

Give me the right uſe of all thy Means of Grace, and fit me to bring forth much Fruit under them. Give me the Opportunity of enjoying all thy Means of Grace, and do not in thy Wrath withhold them from me. Pardon all my former Abuſes, and re-admit me unto thy Mercy, and the Favour of praiſing thee in thy holy Temple. *Amen.*

Chriſt's Preaching, Works and Miracles. Luke 17.

O Bleſſed Jeſus, who haſt taught us to avoid Offences, and threatned thoſe with heavy Judgments that ſhall give them :

I praiſe and magnify thy Name.

And I beſeech thee to pardon and forgive me all my Offences I have done unto thee, in offending thine: Take away from thee that Harſhneſs of Nature, that Raſhneſs and Inconſideration of Mind, and that Heat and Contention of Spirit which I am liable to, and by which I have given Offence unto many; ſhew the wonderful Power of thy Mercy, and the Effects of thy Grace, by turning a Lion into a Lamb, a Child of Wrath into a Child of Grace. *Amen.*

O bleſſed Jeſus, who haſt taught us, that when we have done all we can, we muſt believe our ſelves *unprofitable Servants, we have done at beſt but that which is our Duty to do* ; that ſo all vain Thoughts of Self-Opinion, Deſert, or Supererogation may die in us. For thy thus admoniſhing our proud Nature,

I praiſe and magnify thy Name.

And I beſeech thee, make me truly ſenſible how ſhort I am of doing that which is but my Duty to do, that I may think all that as nothing which

I do,

I do, being all mix'd with the miſerable Corruptions of my depraved Nature, and ſuch as can no way be acceptable but in, and through, and by thy Merits only. *Amen.*

O bleſſed Jeſus, as thou didſt enter into a certain Village, there met thee ten Lepers, who ſtanding afar off, lifted up their Voices and ſaid, *Jeſus Maſter, have Mercy upon us*, not daring to come near thee, becauſe of their Leproſy:

I praiſe and magnify thy Name.

And though, O Lord, ſuch is my Leproſy that I am afraid to approach thee, yet do I lift up my Voice and Heart unto thee, and do beſeech thee, holy Jeſus, who art a moſt merciful and liberal Maſter, to have Mercy upon me, and all the Lepers in the World: Cleanſe the Hereticks from the Leproſy of Hereſy, the Proud from the Leproſy of Pride, and the Carnal from the Leproſy of their Carnality, and me together with them all, from all the Leproſy which is in my interior or exterior Powers. *Amen.*

O bleſſed Jeſus, thou didſt graciouſly cleanſe all theſe ten Lepers that cried unto thee, although thou kneweſt that but one of them would return back Praiſes unto thee:

I praiſe and magnify thy Name.

And I beſeech thee enable me to do Good to all, tho' I ſhould be aſſured of ungrateful Returns; but be thou pleaſed ſo effectually to cleanſe me, that no Leproſy of Sin ever return to me any more, but let me ever return unto thee, in the moſt grateful and powerful Praiſes of my Soul, for this my Cleanſing. *Amen.*

Chriſt's

Chriſt's Preaching, Works, and Miracles. Luke 18.

O Bleſſed Jeſus, who by the Parable of the importunate Widow haſt taught us always to pray, and not to faint, aſſuring us, that if the unjuſt Judge hear and grant for Importunities ſake, *much more ſhall the Almighty God hear his own Elect, which pray Day and Night unto him, tho' he bear long with them:*

I praiſe and magnify thy Name.

And I humbly and earneſtly beſeech thee to give me both the Spirit of Prayer, and Perſeverance therein: Give me a lively Faith to depend upon thee, Patience and Contentedneſs in thy Delay, and ſuch Importunity as thou mayeſt both delight to hear and anſwer. *Amen.*

O bleſſed Jeſus, who by the Parable of the Phariſee and Publican haſt taught us, that even the wicked Perſon returning with humble Penitence, is more acceptable to thee, than formal Piety with Self-conceit and Confidence:

I praiſe and magnify thy Name.

And I beſeech thee give me Shame and Confuſion of Face for all my Iniquities; deliver me from Self-Confidence or Pride, in my beſt Actions; that confeſſing my ſelf a vile Sinner in all, thou mayeſt be merciful unto me. *Amen.*

Chriſt's Preaching, Works, and Miracles. Luke 19.

O Bleſſed Jeſus, who didſt give ſuch longing Deſires to *Zaccheus*, that he broke through all

all Obſtacles to ſee thee, to come to thee, to receive thee, to make Reſtitution to the World, to be liberal to the Poor, and to ſhew all Demonſtrations of his real Converſion to thee:

I praiſe and magnify thy Name.

And I beſeech thee give me as vigorous, as lively, and as active a Faith, as he had; a Heart as deſirous to receive thee, as overflowing with Joy in thee, as perfect a Converſion to thee, as he had. Give me as great a Juſtice, as extended a Charity; that thou mayeſt graciouſly come into the Houſe of my Soul, with Salvation, Pardon, and Abſolution of all my Sins, as thou didſt come unto him: O ſay unto me alſo, *This Day is Salvation come unto thy Houſe*, and do thou remain with me for ever. *Amen.*

Chriſt's Preaching, Works and Miracles. Luke 21.

O Bleſſed Jeſus, whoſe wiſe and over-ruling Providence diſpoſeth all Occurrences of this Life with infinite Wiſdom, and from ſmall and little Inſtances doth produce great and eminent Effects: By the poor Widow's caſting her two Mites into the Treaſury, thou didſt detect the Phariſees of their Covetouſneſs, and of their defective Offerings, which out of their Abundance were infinitely ſhort of the poor Widow's Oblations, whoſe publick Spirit caſt in all that ſhe had into the Treaſury, preferring the publick Honour of thy Temple before all private Intereſt of her own:

I praiſe and magnify thy Name.

And I beſeech thee give me this publick Spirit, and ſo diſintereſted a Soul, that whenever thy Honour or a publick Good comes before me, I may

prefer it, and to my Power contribute to it, more than unto any Intereſt of my own. And in caſe thou giveſt me but little Power, yet give me a great Soul, a great good Will, a great Love to thine Honour and Service; for I ſee by this Example, thou more weigheſt the Abundance of Love in the inward Parts, than all the ſplendid Offerings of the World, and that a willing Mind is always acceptable to thee, ſince they are great who are great in Love, and they rich that are ſo in Affection to thee and thine. As therefore thou didſt accept of this poor Widow's Mite, accept of my poor, very poor, ſmall Oblations, which with a true Heart and enlarg'd Affections I do at any time offer up unto thee, and pardon all thoſe prodigal Expences which have diſabled me from making thoſe Oblations unto thee which elſe I might have done. O Lord, endue all publick Perſons with publick Spirits, to do great things for thy Church in Honour unto thee. Let this Example of the poor Widow's Liberality make them aſhamed of their wretched Covetouſneſs and Parſimony. Let us all remember that to whom much is given, whether the Goods of Grace, Nature, or of the World, from them much is required; and give us all Grace to make grateful Returns accordingly. *Amen.*

Chriſt's Preaching, Works, and Miracles. John 1.

O Bleſſed Jeſus, thou wert ever, before the Creation of the World, in the Beginning, when there was neither time nor temporal thing, but only Eternity; even then hadſt thou thy Being. Thou art the eternal Word, being one in Eſſence with thy Father, tho' diſtinct from him in Perſon:

Perſon: For as the Word expreſſeth the Thoughts and Conceptions of the Soul, ſo doſt thou, by thy perſonal operating, as it were, by Word, lay open the Counſel of God, and put it into Execution by thine Almighty Word, by the Power of thy Will, as well in the Creation of the World, as in the Law and Goſpel:

I praiſe and magnify thy Name;

For in thee is *Life*, *and thy Life was the Light of Men.*

Thy *Light ſhined in Darkneſs, tho' Darkneſs comprehended it not.*

Thou art the *Light that lighteth every one that cometh into the World:*

And yet thou cameſt *unto thine own, and thine own received thee not:*

But as many as did receive thee, thou gaveſt them Power to be the Sons of God, even to all thoſe that believed in thy Name.

I beſeech thee give me the Effect and Virtue of this ſpiritual Adoption, that believing in thee, I may be ſaved by thee, and be the Child of God for ever. *Amen.*

O bleſſed and eternal Word, who ever living before all Time, yet wert made Fleſh for us in Time, and didſt dwell amongſt us, and we beheld *the Glory of thee, the only begotten Son of the Father, full of Grace and Truth:*

I praiſe and magnify, adore, and exalt thy Name.

And I beſeech thee, as thou wert made Man for me, ſo vouchſafe to dwell and inhabit with me; give me the Eyes of a ſtrong and never-failing Faith, to behold thy Glory; and thou who art full of Grace and Truth, fill me, O fill me with thy Grace, and with thy Truth, for *of thy Fulneſs have we all received Grace for Grace*; for *the Law was given by Moſes, but Grace and Truth came by Jeſus*

Chriſt. For tho' *Moſes* and the Law ſet down the Will of God, and what we ought to be, yet it is thou alone haſt obey'd that Will, and fulfilled that Law, and given us that Grace and Truth, as to be accepted in and by thee. *Amen.*

O bleſſed Jeſus, when St. *John* ſaw thee, as ſoon as thou wert manifeſted by thy Spirit unto him, he cryed out, *Behold the Lamb of God, who taketh away the Sins of the World:*

I praiſe and magnify thy Name.

And I beſeech thee manifeſt thy ſelf by thy Spirit unto my Soul, that I may know thee, and with a true Faith call upon thee. *Amen.*

O Lamb of God, who takeſt away the Sins of the World, take away my Sins out of the Light of thy Father's Countenance, and extinguiſh them in thy Blood. *Amen.*

O bleſſed Jeſus, upon St. *John*'s ſpeaking of thee, two of his Diſciples follow'd thee; and the next Day thou didſt find *Philip*, and bid him follow thee; and *Philip* finding *Nathaniel*, brought him unto thee:

I praiſe and magnify thy Name.

I rejoice alſo in this magnetick Power of thy Life and Doctrine, by which all Men are drawn unto thee: I beſeech thee draw me, O draw me powerfully after thee; and as thou ſaweſt *Nathaniel* under the Fig-Tree, make me remember thou ſeeſt me in all Places, at all Times, in all Things. And as thou gaveſt him the Teſtimony of a true *Iſraelite, in whom there was no Guile*, give me his Innocency, his Integrity, his Simplicity, and his Wiſdom, that I may be both illuminated and juſtifyed by thee. *Amen.*

O bleſſed Jeſus, many things which St. *Matthew*, *Mark*, and *Luke* are ſilent in, St. *John* informeth us of:

I praiſe and magnify thy Name.

And

And I beſeech thee inſtruct me in all the Duties of Humanity, which St. *Matthew* and the reſt purſue, and illuminate me in the Glories of thy Deity which St. *John* revealeth. Open my Eyes to ſee the Beauty of the Scriptures, to perform the Duties taught, and to believe the Verities revealed: And from all thy Evangeliſts, I praiſe thee for the frequent Occaſions thou giveſt me to behold thy Life and Death in them. *Amen.*

Chriſt's Preaching, Works, and Miracles. John 2.

O Bleſſed Jeſus, who didſt honour Marriage both with thy Preſence and Benevolence, ſhewing a Miracle to expreſs thy Favour and Bounty, turning their Water into Wine:

I praiſe and magnify thy Name.

And I beſeech thee ſanctify all married Perſons with thy holy Viſitations, and bleſſed Preſence to their Souls. Bleſs them with thy Bleſſings, and wherein their Proviſions are wanting vouchſafe them thy Supply; where they are abounding, make them abound alſo in Liberality to the Poor; turn their Waters of Trouble into the Wine of divine Conſolations, and keep thy beſt Joys for their laſt Joys, that from their earthly Habitations they may paſs to thy eternal Manſions, and be filled with thy celeſtial Sweetneſs for evermore. *Amen.*

Chriſt's Preaching, Works, and Miracles. John 3.

O Bleſſed Jeſus, upon whoſe Fame *Nicodemus* came unto thee by Night, to whom thou

didſt open the Myſteries of Regeneration in a new unheard of manner, telling him, that *Unleſs a Man were born again, he could not enter into the Kingdom of Heaven:*

I praiſe and magnify thy Name.

And I beſeecch thee let me be thoroughly regenerated and ſanctifyed, and ſo wholly born anew by thy holy Spirit, that all my old Man, my corrupt depraved Nature, may be dead, and thy Grace and Spirit only live in me. *Amen.*

O bleſſed Jeſus, what *Nicodemus*, the great Rabby, could not underſtand, thou haſt graciouſly illuminated thy little Ones to apprehend:

I praiſe and magnify thy Name.

And I beſeech thee ſo to illuminate my Underſtanding, that I may feel the Effects of thy holy Spirit in me, and that my Faith may evermore produce true Obedience unto thee, ſince thou haſt ſaid that *whoſoever believeth in thee ſhall not periſh, but ſhall have everlaſting Life.* Amen.

Chriſt's Preaching, Works, and Miracles. John 4.

O Bleſſed Jeſus, who leaving *Judæa*, didſt depart into *Galilee*, and going through *Samaria* wert weary and tired, hungry and thirſty; and thirſting yet more for the Salvation of Souls, didſt ſit down upon the Stones of *Jacob*'s Well, as well knowing who would come next there to fetch Water; and therefore with a Love of infinite Extent, anſwerable to a Sinner's Need, didſt thou wait for a poor ſinful Woman's coming thither, with a moſt endearing Clemency, and unmov'd Patience:

I praiſe and magnify thy Name.

And

And I beſeech thee wait alſo with like Patience and Clemency the coming of all Sinners unto thee. *Amen.*

As thou didſt ſtoop to a moſt familiar Converſation with this Woman of *Samaria*, vouchſafe to be converſant with my poor Soul. And as thou didſt convince her of all her Senſuality, convince all ſenſual Souls of all their Sins, and convert them as thou didſt this poor Woman unto thee. *Amen.*

As thou didſt make this ſinful Woman a Veſſel of Grace, after a long Life of Iniquity and Senſuality, ſo have Mercy on all thoſe who have been the like, returning unto thee. As thou madeſt her an Inſtrument of calling many more unto thee, ſo enable every converted Soul to bring in many unto thee. *Amen.*

O bleſſed Lord, give me that living Water, which I may drink of and never thirſt; let me be ſo repleniſhed with it, O thou living Fountain of eternal Life, that in me too there may be a Well of Water ſpringing up to everlaſting Life. *Amen.*

O deareſt Jeſus, who but thy ſelf only could thus deeply touch, and ſuddenly change the Heart of this poor Woman? O work the ſame effectual Change, and produce the ſame great Effects in me, that I may ſerve thee in Truth, worſhip thee in Spirit, publiſh thy Greatneſs, and be a great Inſtrument of thy Glory. *Amen.*

Chriſt's Preaching, Works, and Miracles. John 5.

O Bleſſed Jeſus, who art Life and Health to every dying ſick Soul, and didſt graciouſly take Compaſſion upon the poor helpleſs Man that lay

at the Pool of *Bethesda*, and when neither Angel or Man could relieve and help him, graciouſly didſt both:

I praiſe and magnify thy Name.

And I beſeech thee help me when I am in thoſe Streights that none elſe can. On thee do I depend, to thee I cry for Help. O Lord, let me not lie weltring in my Sins, but raiſe me out of the Mire of them, for I cannot ſtir one ſtep without thee; but heal me, O Lord, and make me able to walk with thee. *Amen.*

O bleſſed Jeſus, even the Dead ſhall hear the Voice of the Son of God, and they that hear ſhall live: Becauſe as the Father hath Life in himſelf, ſo he hath given to the Son to have Life in himſelf, having made thee the Fountain of Life unto all:

I praiſe and magnify thy Name.

And I beſeech thee quicken thoſe that are dead in Treſpaſſes and Sins, that they may walk in Newneſs of Life; yea let thoſe alſo that are at eaſe in their Sins be raiſed from their ſtupid Sottiſhneſs and Dulneſs, to live the Life of Grace and Holineſs unto thee. *Amen.*

O bleſſed Jeſus, thou haſt bid us *ſearch the Scriptures, for in them we think we have eternal Life:*

I praiſe and magnify thy Name.

And I beſeech thee, as thou haſt graciouſly given us the Scriptures, give us alſo the right Uſe and Underſtanding of the Scriptures: Make us to find Life in them through thee, for they do teſtify of thee. *Amen.*

Chriſt's Preaching, Works, and Miracles. John 6.

O Bleſſed Jeſus, who didſt preach a moſt glorious Sermon concerning the Bread of Life, wherein thou didſt open the Myſtery of the Manna, together with the Efficacy of thy Death and Paſſion, and thy Body and Blood ſacramentally conveying thee unto us, and incorporating us by Faith into thee:

I praiſe and magnify thy Name.

Thou art the Bread that cameſt down from Heaven, thou art the Food of our Souls, which cameſt not out of the Air as Manna did, but from the Heaven of God's Glory, abaſing thy ſelf ſo far as to take humane Fleſh upon thee for the World's Salvation.

I beſeech thee *evermore give me of this Bread.* And foraſmuch as *whoſoever eateth thy Fleſh, and drinketh thy Blood, ſhall have everlaſting Life, and thou wilt raiſe him up at the laſt Day,* give me true Faith to believe on thee the living Bread too. Living Bread, and ſpiritual Eating, not only agree together but muſt be united together. Since then the Fleſh profiteth nothing, and that the *Words thou ſpeakeſt are Spirit and Life,* give me a lively Faith, and a ſpiritual Life in thee. *Amen.*

And ſeeing we muſt both eat thy Fleſh and drink thy Blood, if we will have eternal Life in thee, O make me to participate wholly of thee, of all thy Merits, of all thy Satisfaction and Expiation made by thy ſhedding of Blood, that I may dwell in thee, and thou in me, and ſo I may be inſeparably united to thee for ever. *Amen.*

O bleſſed Jeſus, upon theſe hard Sayings, which were only ſo to the Unbelievers, but moſt delicious to the Faithful, *many* even of thy Diſciples *forſook thee and fled*, to whom thou ſpakeſt in that melting raviſhing manner, *Will ye alſo go away?* to which *Peter* anſwer'd, *Lord, whither ſhall we go from thee? Thou haſt the Words of eternal Life:*

I praiſe and magnify thy Name.

And I beſeech thee give me a right Underſtanding of all thy Sayings, and ſuch an inſatiable Love of thee, that I may never, never go from thee, who haſt thoſe Words of eternal Life. *Amen.*

Chriſt's Preaching, Works, and Miracles. John 8.

O Bleſſed Jeſus, early in the Morning didſt thou go into the Temple to teach the People who there came to hear thee:

I praiſe and magnify thy Name.

And I beſeech thee make me early up at my Prayers and Worſhip of thee, and to viſit thy holy Temple with ſtrong Deſires and great Devotion. *Amen.*

O bleſſed Jeſus, thou didſt exclude neither Sex nor Sinner from thy Mercy, but didſt graciouſly take Pity on the Woman taken in Adultery, writing her Sins in the Duſt whilſt her Enemies were accuſing her:

I praiſe and magnify thy Name.

And I beſeech thee, let this Example of thine teach me Clemency and Compaſſion towards all poor Sinners, that I may not be ſo forward to accuſe them: Make me humble for whatſoever I have done amiſs, and to pity others. And ſince nothing but thy Grace reſtrains me from being as bad

as

as any the worſt of others, O Lord ſupport me by thy Grace, that I fall not, or ſoon recover my ſelf if I do. *Amen.*

Chriſt's Preaching, Works, and Miracles. John 9.

O Bleſſed Jeſus, thou didſt graciouſly open the Eyes of the Man that was blind, and didſt declare that it was neither for his Sins nor his Parents that he was born ſo, but that the Glory of God might be ſeen:

I praiſe and magnify thy Name.

And I beſeech thee, make me rejoice in thy Mercy in delivering any poor Soul out of any Calamity, as heartily as if thou didſt deliver me. *Amen.*

And thou who only canſt produce good Effects out of contrary Cauſes, curing his Eyes by Clay and Spittle, cure my Blindneſs by the deep Senſe of it, and let the contemptible Dirt of the World open mine Eyes to behold the Glories of thy Kingdom. *Amen.*

And as thou curedſt this Man for the Glory of God, let God be glorified by thy curing of all my Sins, O bleſſed Lord. *Amen.*

Chriſt's Preaching, Works, and Miracles. John. 10.

O Bleſſed Jeſus, thou haſt ſaid, that *whoſoever entereth not by the Door into the Sheepfold, but climbeth up ſome other way, the ſame is a Thief and a Robber:*

I praiſe and magnify thy Name.

And

And I beſeech thee evermore defend thy Church from all bold Intruders who come not in by a lawful Ordination into the Miniſtry; and put to ſilence all thoſe, who inſtead of true Religion which teacheth Obedience, teach Rebellion and Schiſm under Pretences of Piety. As *thy Sheep hear thy Voice, and know and follow thee*, let none pluck us out of thy Hand, but let us know thee and thy Truth ſo fully, that we never may be deluded into Error, and ſo be withdrawn from thee. *Amen.*

Chriſt's Preaching, Works, and Miracles. John 11.

O Bleſſed Jeſus, who didſt miraculouſly raiſe *Lazarus*, being four Days dead and ſtinking, out of his Grave:

I praiſe and magnify thy Name.

And I humbly beſeech thee, raiſe me from all thoſe long habituated Sins in which I have lain both dead and putrified, till I have been loathſom in mine own Eyes: How much more abominable muſt I needs be in thine? O Lord raiſe me, raiſe me ſo effectually to Life again, that I may never relapſe into thoſe Sins by my Frailty, from which thou haſt raiſed me by thine infinite Mercy. *Amen.*

Chriſt's Preaching, Works, and Miracles. John 12.

O Bleſſed Jeſus, as thou didſt ſit at Meat in the *Phariſee*'s Houſe, the poor Penitent, loving *Mary*

Mary Magdalene, brought thee Water to waſh thy Feet out of the holy Veſſels of her Eyes, from which ſhe drew abundance, by the Force of Love and Sorrow for offending thee:

I praiſe and magnify thy Name.

And I beſeech thee, melt all the Powers and Faculties of my Soul and Body, into Tears of Contrition for all my Sins. Water, I beſeech thee, O thou celeſtial Fountain, my dry and barren Heart with ſuch holy Tears, that they may iſſue forth abundantly for having ſo groſſly offended thy divine Majeſty. *Amen.*

O bleſſed Jeſus, ſo great was the Power of thy efficacious Grace to this dear Penitent, that thou didſt work moſt wonderful Changes in her. Thoſe Arms and Hands which had been the Chains of wanton and lewd Embraces, were lifted up in unwearied Prayers unto thee. That Mouth which had been the Gate of Unchaſtity, was now become the Oracle of thy Praiſes. That Heart which had been a Furnace of ſenſual Love, was now a burning Lamp of holy Affections. She who had ſpent ſo much Time vainly and impiouſly, now devotes all her Time to thee. She who was uſed to expend her Eſtate prodigally, now expends it upon thee; that as her Tears expreſs'd her Sorrow, ſo her Liberality might expreſs her Love. O wonderful Change of the right Hand of the moſt high:

I praiſe and magnify thy Name.

And I beſeech thee, deareſt Saviour, give me a Heart full of Love, Hands full of Bounty lifted up in Purity, Eyes full of Tears, a Soul full of ſpiritual Ointment to offer up unto thee. Break the Alabaſter Box of my Heart, that it may ſend out Rivers of Tears to expreſs a true Contrition. Let it ſend forth ſuch Odours of Prayers and Praiſes, ſuch ſtrong Affections, and perform ſuch holy

Works, that in all I may be well pleaſing unto thee. *Amen.*

And as thou didſt forgive her, ſo in Mercy forgive me. Make me more penitent, becauſe more ſinful; more to love, becauſe more obliged to love; that where Sin hath abounded, thy Grace may ſuper-abound, for thy Mercies ſake. *Amen.*

On the Sacrament. John 13.

O Bleſſed Jeſus, thou didſt go to *Jeruſalem* to eat the Paſchal Lamb with thy Diſciples, which they made ready *in a large upper Room, ready furniſhed and prepared:*

Mark 14.

I praiſe and magnify thy Name.

And I beſeech thee purge my Soul, and enable me to prepare a large upper Room, wherein to entertain thee, elevated from this dirty World, above the poor and empty Satisfactions in it. Adorn me with Faith, fill me with Love, illuminate me with Knowledge, cleanſe me by Repentance in thy Blood, that I may receive thee in the Sacrament, the Lamb ſlain from the beginning of the World, to the Joy of my Soul, to the Eſtabliſhment of it in all Good, and for a Protection againſt all Evil. *Amen.*

O bleſſed Jeſus, with great *Deſire didſt thou deſire to eat this Paſſover,*

Luke 22. 15.

tho' thou kneweſt that after this Feaſt thy Paſſion was then nigh at Hand, and yet thou wouldeſt go up to *Jeruſalem* to the ſame, as a good Son to his Father's Houſe, as a Prieſt to the Sanctuary, and as a Sacrifice to the Altar:

I praiſe and magnify thy Name.

And I beſeech thee give us as earneſt Deſires after thee and thy Sacraments, as thou hadſt after us, and to ſacrifice thy ſelf for us. Come, dear Lord, into the Houſe of my Soul; behold I ſet it open unto thee, even all my Powers and Faculties are extended and open'd with great and exceeding Deſire of thee, and of thy coming to feed me. *Amen.*

O bleſſed Jeſus, who after Supper was ended didſt ſhew a Miracle of Humility, waſhing the Feet of thy Diſciples with thine own ſacred Hands, to give us the moſt perfect Example of Humility, and to extinguiſh our Pride:

I praiſe and magnify thy Name.

And I beſeech thee let the Power of this great Example of ſuch thy wonderful Humility, cruſh, break down, and wholly deſtroy my Pride, and extinguiſh all my Envy, Averſion, and Animoſity to any. Make me ready to do the meaneſt Office in the World for the Good of any. Be pleaſed to waſh the Feet of my Soul, even all the Affections thereof, that they may be all clean before thee, and mightily imprint this Example of Humility in me. *Amen.*

O bleſſed Jeſus, thou didſt waſh thy Diſciples Feet for many myſterious Cauſes, before thou didſt inſtitute the Sacrament, to teach us with what Purity and Cleanneſs, with what Humility and Love, we muſt come unto thee:

I praiſe and magnify thy Name.

And I beſeech thee inveſt my Soul with all thy Graces, and fill me with thy abundant Love: Waſh my Head from Error and idle Imaginations, my Hands from all impure Actions, my Heart from all vain Affections, my Senſes from all ſinful Delights and Deſires, my Soul in true Repentance, and cleanſe both Body and Soul in thy Blood, that

I may

I may partake of all thoſe glorious Fruits which thou haſt given us in this Food of Life. *Amen.*

O bleſſed Jeſus, thou didſt eat the Supper of the Paſchal Lamb before thou didſt inſtitute the holy Euchariſt, for many myſterious Cauſes, I beſeech thee give me a right Underſtanding in them all, that I may praiſe and magnify thy Name.

As that Paſchal Lamb was inſtituted in Thankfulneſs, for delivering the Children of *Iſrael* from the Rage of *Pharaoh*, ſo was this by thee in Memory of thy Paſſion, which alone delivers us from the Wrath of God, and the Thraldom of our Sins.

As the *Iſraelites* Doors were ſprinkled with the Blood of the Paſchal Lamb, that the deſtroying Angel might paſs over them, ſo by a worthy Participation of this Sacrament our Souls are ſprinkled with thy precious Blood, that the Deſtroyer may have no Power or Dominion over us.

As that Paſchal Lamb fortifyed the Children of *Iſrael* for their Pilgrimage, ſo doth our eating thee by Faith ſtrengthen us in our Pilgrimage, thro' the Wilderneſs of this World to our celeſtial *Canaan.*

As that Paſchal Lamb did typify thee before thy Coming, this doth now exhibit thee in a Figure after thy Coming; yea, the very manner of their eating that Paſchal Lamb inſtructs us alſo how to feed on thee.

As that Lamb was eaten with their Loins girded, to ſignify their Readineſs for their Journey, and the Girdle of Chaſtity upon their Reins; ſo, O Lord, let us be girded alſo both with a willing Obedience and true Chaſtity, to attend upon thee, when we preſume to feed ſpiritually on thee in the Sacrament. *Amen.*

As that was eaten by expreſs Order, with Shoes on their Feet, ſo make us come unto thee with great Conſideration of our ways. *Amen.*

As

As they held Staffs in their Hand, to expreſs their Confidence; ſo we come with thy Croſs, as the Enſign of our Deliverance.

As they ate that Lamb in haſte, without ſlothful Delay; ſo come we with great Hunger and Deſire to eat of thee.

As they ate it with unleavened Bread, make us to eat of thee without the Leaven of Malice, or any ſort of Wickedneſs, and with a true Devotion, Gratitude, Humility, and Repentance. *Amen.*

As they ate it with bitter Herbs; ſo let us eat of thee with bitter Sorrow for our Sins. *Amen.*

As they ate not of the Lamb either raw or boiled, but roaſted; ſo let not us eat of thee, till by due Meditation, and ardent Love, we have contemplated thee, who wert flay'd and ſcorch'd with thy Father's Wrath, and thy Sufferings for our Sins. *Amen.*

And ſince by their Service of Sacrifice we are inſtructed after a far more ſublime manner to offer up our Souls and Bodies in Sacrifice unto thee, ſo enable us to perform our Duties with much more Knowledge, Zeal, and Love, than they; that as we have greater Light, our Duties may be more eminent, our Graces more reſplendent, and our Love more preſevering (without the Interruption of Diſobedience) than theirs. *Amen.*

And grant, O bleſſed Lord, of thy great Goodneſs, that as theſe Symbols before Conſecration were common, but afterwards became ſacred, ſo we who in our own Natures before receiving of them, and thee by them, were Evil, may by communicating in Faith and Repentance, Love and Charity, become ſacred alſo, and thoroughly ſanctifyed by thee. *Amen.*

And that my Soul may yet more effectually taſte thee and thy miraculous Sweetneſs, Power, and

Wiſdom, and thy Goodneſs and Love to us in this holy Sacrament, help me, dear Lord, by thy holy Spirit, to remember and recount thy innumerable Benefits ſumm'd up beyond all Collection in the ſame. *Amen.*

For it is the Life of our Souls: O make it ſo to me.

It is the Medicine of our Wounds: O make it ſo to me.

It is the Comfort of our Troubles: O make it ſo to me.

It is the Memory of thee and thy Paſſion: O make it effectual to my Salvation.

It is the Support of our Pilgrimage: O make it ſo to me.

It is the Teſtimony of thy Love: O make it ſo to me.

It is the Legacy of thy Teſtament: O give it ſo to me.

It is the holy Fire that kindles thy Love: O let it enflame mine to thee.

It is the Means of Grace: O make it ſo to me.

It is the Cement of our Love and Unity: O make it ſo to me.

It is the Treaſure of thy Church: O make it a rich Treaſure to me.

It is the Food that ſuſtains us to eternal Life: O let it be ſo to me.

It is the Pledge of Glory: O make it ſo to me.

It is the Seal of all thy Mercies, and our Duties: O make it ſo to me. *Amen, Amen.*

On Judas's *Treachery after the Sacrament.*

O Bleſſed Jeſus, after all thy Works of Mercy, Miracles, and Sermons, yea, after the Inſtitution of this bleſſed Sacrament, which is the Bread of Life to all thy faithful People; no ſooner had *Judas* receiv'd the Sop, but inſtead of bleſſing thee he went out to the chief Prieſts and Elders (who were ſitting in Council) to betray thee, and finding they could not by Day becauſe of the People, they were willing to agree even with this thine own Diſciple to do it by Night, who being perfidious, betray'd thee for a baſe Price, even thirty Pieces of Silver; the Price foretold by thy Servant and Prophet *Zachary:*

I praiſe and magnify thy Name.

And I beſeech thee pardon all my Treacheries and Infidelities, who have often ſold thee at a baſer Price than *Judas* did; forgetting thee, and denying the Lord of Glory. We indeed ſell thee for baſe unprofitable Prices, who didſt buy and purchaſe us with the Price of thine ineſtimable Blood. But, O my dear Jeſus, let me never be ſuch a *Judas* again. I have indeed juſt even upon the very receipt of innumerable Mercies, and of this bleſſed Sacrament (the Seal of all) baſely betray'd thee, and ſold my ſelf too, to work Wickedneſs before thee. But I abhor my ſelf for ſo doing; I humble my ſelf before thee, I cry mightily unto thee for Mercy and Pardon; I am aſhamed of all my Treacheries, and vile Ingratitudes; I repent of them all, I renounce them all, I come to thee and cry mightily for Pity and Mercy, for Pardon and Salvation, for Strength of Grace, and Aids of the Spi-

rit, to ſerve thee better, more purely, more faithfully; thy long-ſuffering towards me melts me all into Love and Compunction. O receive me graciouſly now returning unto thee, and eſtabliſh me by thy free Spirit; unite me firmly unto thee, that I may never more be divided from thee. *Amen.*

Reflections upon our Saviour's Sermon after the Sacrament, before his Paſſion. John 14.

O Bleſſed Jeſus, who after this holy Sacrament didſt make a moſt ſublime Sermon to thy Diſciples, and pray forcibly for them, thereby to comfort and prepare them for thy Paſſion; didſt exhort them with powerful and emphatical Motives to heroick Acts, and Deeds of Virtue, and didſt open the Treaſuries and Oracles of Life, comforting them with glorious and precious Promiſes.

Thou ſpakeſt as never Man ſpake, thou didſt reveal things kept ſecret from the Foundation of the World, things beyond their Hope, more glorious than Conception can think, exceeding Imagination, amazing our Powers, and turning us all into Wonder. For what wilt not thou do, O Almighty Power and Love of the Father, for thoſe to whom thou gaveſt thy ſelf, for whom thou didſt come down from Heaven, for whom thou didſt die an accurſed Death?

I praiſe and magnify thy Name,

For all the ſublime and tranſcendent Comforts, for all the rich Treaſures of thy unconceivable Bounty, the Glories of thy Kingdom, the Communion and incomprehenſible Bleſſedneſs to which we are admitted. I beſeech thee let this Sermon

of thine be the Rule, the Support, and Comfort of my Life; and as thou wert their Maſter and Teacher, be thou mine; as thou wert their Advocate, be thou mine; as thou didſt pray powerfully and gloriouſly for them, make me Partaker of all thy glorious Promiſes and effectual Prayers. *Amen.*

In the time of Tribulation, dear Lord, let not my Heart be troubled. *I do believe in God, I believe alſo in thee*; I know that in thy *Father's Houſe there are many Manſions*; room enough for all thy Elect, for all true penitent Sinners, even for me alſo, truly believing and returning unto thee. Let it be my Joy that thou art gone to prepare a Place for me there, and that thou wilt receive me to thy ſelf, having promiſed that where thou art we ſhall be alſo. *Amen.*

Bleſſed be thy Name, that we both know whither thou art gone, and the way unto thee; for thou art *the Way, the Truth, and the Life*; without this Way there is no going, without this Truth there is no knowing, without this Life there is no living, ſince *none can come unto the Father, but by thee:* Behold by thee only do I come unto him. And ſeeing thou haſt ſaid, *If we love thee, we muſt keep thy Commandments*, O give me Obedience unto them all, that therein I may manifeſt my Love unto thee. *Amen.*

Bleſſed be thy Name for thy tender Mercy and Care over us, who wouldſt not leave us comfortleſs, but prayedſt unto thy Father, to *ſend another Comforter, that might abide with us for ever, even the Spirit of Truth, that ſhould teach us all things, and bring all things to our Remembrance which thou haſt ſaid.*

O bleſſed Jeſus, make good this thy Promiſe to my poor Soul, and give me that Peace which thou

didſt give unto thy Diſciples, even ſuch a Peace as this World can neither give to me or take from me, that my Heart may not be troubled, but reſt with all ſweet Tranquillity in thee; and ſeeing *he that loveth thee ſhall be loved of thy Father, and thou wilt love him, and manifeſt thy ſelf to him*, O give me this Love, this Manifeſtation of thy ſelf to me, and I will manifeſt my ſelf to be thine. *Amen.*

O bleſſed Jeſus, what a Sermon of Comfort, and myſterious Joys, didſt thou give thy Diſciples before thy Entrance into thy Paſſion; every Sentence is a Flame, every Word a Spark, of that burning Love of thine unto us, that may well enflame the whole World with Love to thee.

Art thou gone to prepare a Place for us? and wilt thou come again to receive us? O how happy doſt thou make us, negotiating thus above the Heavens for us! Shall we then, who know there are ſuch Manſions for us, ſet up any Reſt here? No, dear Lord, make us breath and aſpire, and long after thoſe Manſions of thine, and after thee in them, and at laſt poſſeſs them, and enjoy thee for ever. *Amen.*

O bleſſed Jeſus, thou haſt ſaid that at that Day we ſhall know that *we are in the Father, and thou in us, and we in thee.* O ſtupendous Oracles! O ſublime Mercies! What myſterious Knowledge is this? Open, dear Lord, open more fully this Knowledge unto me; this will lead me unto thee, this will exhibit my Duty, and ſhew me thy Glory; this will abſtract me from the World, and unite me unto thee. Let me live in thee, and do thou live in me for ever, for thou carrieſt us upon the Wings of thy Diſcourſe into the other World. I beſeech thee diſpoſe me to leave all the Allurements of this to come unto thee. Give me to drink of thoſe living Waters, that ſatisfy all poſſible

ble Deſires. Let me taſte, by Experience, that our Fellowſhip is with the Father, Son, and holy Spirit; to whom be all Honour and Glory, now and for evermore. *Amen.*

Reflections upon our Saviour's Sermon after the Sacrament, before his Paſſion. John 15.

O bleſſed Jeſus, the flouriſhing Vine, of whom thy Father is the Husbandman, who firſt did prune and make thee to bleed upon the Croſs for my Sins:

I praiſe and magnify thy Name.

And do beſeech thee to make me a Branch planted in thee, that I may bear Fruit; and do thou purge me, that I may bring forth more Fruit. *Amen.*

O make me clean thro' the Word that thou haſt ſpoken unto me. Make me to abide in thee, and do thou abide in me; for if thou give me not Life, I ſhall wither and die. *Amen.*

Make me therefore to abide in thee, that I may bring forth more Fruit, for without thou abide in me I can do nothing. *Amen.*

Make me tremble at the leaſt Departure from thee, and to remember that the Branches that abide not in thee will be caſt into the Fire. *Amen.*

Make me to abide in thee, becauſe thou haſt promiſed that in ſo doing, whatſoever I ſhall ask ſhall be done unto me. *Amen.*

Make me to abide in thee, that I may bring forth much Fruit, for therein thy Father will be glorified. *Amen.*

What a Dignity, O my Soul, is this? that by thy Fruits, even thine, the eternal Father ſhould be glorified? O divine Privilege! O Father of all things, I beſeech thee grant me Power and Opportunity to bring forth much and many good Fruits unto thee. *Amen.*

O my Soul, by abiding in him thou ſhalt be his Diſciple too, an Honour and Privilege even to the holy Angels to enjoy. O bleſſed Lord, thou haſt ſaid, *As the Father loveth me, ſo have I loved you*; continue in my Love. O Jeſus! wilt thou love us with the ſame Love wherewith the Father loveth thee? In ſo doing, deareſt Lord, we become Sons and Heirs with thee. O infinite Bounty, who would not abide in thee? With what more loving Words couldſt thou enchain our Hearts unto thee, than to tell us, That with the ſame Love that thy Father loveth thee, thou alſo doſt love us? I am aſtoniſhed at this Love. O make me to love thee with this Love. I am mute, I can ſay no more. *Theſe things haſt thou ſpoken unto us, that our Joys might be full:* And now are they brim full indeed.

And now all that thou requireſt from us is, That we keep thy Commandments, which are moſt pleaſant, moſt delicious, being Laws of Truth, Juſtice, Beauty, Love and Kindneſs, eaſy and ſweet, comfortable and profitable; than which, nothing more excellent, nothing more lovely.

In keeping theſe thou alſo wilt have Joy in us, nay, thou ſayeſt that thou haſt ſpoken theſe things unto us, *that thy Joy might remain in us, and that our Joy might be full.*

Good God, how haſt thou exalted us, to make us Duſt and Aſhes capable of contributing to thy Joys?

All this doſt thou do for us, upon the eaſy Terms of our doing the beſt of all poſſible things, even

even unto our ſelves as well as unto thee.

By loving only, and obeying, than which nothing is more delightful, ſhall all thy Joys abide in us.

For this is thy Commandment, that we love one another, as thou haſt loved us.

Is thy Kindneſs, O Jeſus, undrainable? will it never have an End? muſt all Mankind love me as thou doſt love me? and muſt I love them accordingly, and ſo become a Bleſſing to all?

O Heaven of Love, thou Love of Heaven, what Love is here!

O thou who haſt propounded the Meaſure of Love to be immeaſurable, and given us the Example thereof in thy bleeding Love, give me this Love. Thy Love was the greateſt of all poſſible Loves, for *greater Love hath no Man than this, that a Man lay down his Life for his Friends*, nay, Enemies. As thou haſt done this for us, and therein taught us, if need require, to lay down our Lives for one another, give us this Love, this Imitation of thee, that we may be all Joys to one another in thee.

Let me never omit any thing wherein I may do others Good; *and wherein my Power fails, let my Prayers prevail, that by Love, bleſſed Love, holy Love, true Love, without Diſſimulation, I may ſhew my ſelf thy true Diſciple indeed.* Amen.

O my God, make me love in obeying, and obey in loving. *Amen.*

O bleſſed Jeſus, Fountain and Mirror of all true Friendſhip, henceforth ſaidſt thou, *I call you not Servants, for the Servant knoweth not what his Lord doth, but I have called you Friends, for all things that I have heard of my Father have I made known unto you.*

Thy Words drop as the Dew upon *Tabor* and *Hermon*, the Weſt and Eaſt of all this habitable World; thy

thy Lips drop Sweetneſs, beyond the Honey and the Honey-Comb. O King of Glory, and ſole Lord of Love, how ſweet and melting are thy Words. As thou art great in Juſtice, ſupreme in Power, perfect in Wiſdom, glorious in Majeſty, fearful in Praiſes, ſo thou doſt exceed all in Love, and in Friendſhip moſt ſovereign.

O Jeſus, what a Dignity haſt thou exalted me to, to be thy Friend! to be privy to all thy celeſtial Secrets, to partake of all thy Treaſures, to poſſeſs thee even thine own ſelf; ſo to live in thy very Heart, that thou haſt poured it all out with Love to me, and in Blood to redeem me, in Evidence of that thy Love. O ſtrange Friend indeed! O my holy Friend! my heavenly Friend! my all-ſufficient Friend! make me alſo a true and faithful Friend to thee, and to all thine in and for thee. *Amen.*

Reflections upon our Saviour's Sermon after the Sacrament, before his Paſſion. John 16.

O Bleſſed Jeſus, thou haſt foretold us that the World would hate us, and *that it hated thee before it hated us, and that ſeeing they have perſecuted thee, they will alſo perſecute us*; nor will they keep thine Apoſtles Sayings, becauſe they did not keep thine. And though theſe things filled their Hearts with Sorrow, yet thou didſt comfort them again with promiſing to ſend the Holy Ghoſt unto them, telling them *it was expedient that thou ſhouldſt go away, that he might come*; that as thou hadſt redeem'd us, he might ſanctify us; that as thou hadſt ſatisfyed for us, he might apply thy Satisfaction

Satisfaction to us; and that as thou hadſt taught thine excellent Laws and Precepts to us, he might bring them to our Remembrance, and help to perform our Duties for us:

I praiſe and magnify thy Name.

[N.B. *Theſe Reflections are proper for all Times, but eſpecially for the Feaſt of* Pentecoſt.]

And I rejoice in all thy liberal Promiſes of Comfort in the Holy Ghoſt, and in thee, and in thy tranſcendent Love in all. And ſince there is no true Joy but in thee, I ſhall account Affliction it ſelf a Joy and Happineſs to me for thee. I will, dear Lord, by the help of thy Grace, be of thy Retinue, let the World hate me, perſecute me, deride, reproach me, I will rejoice in thee, for I know thou wilt both protect and comfort me in my Sufferings, or deliver me out of them, and bring me to thy Kingdom, where all Tears ſhall be wiped away, and all true Joy remain.

Bleſſed be thy Name therefore for thy bodily Departure, ſince by that thou giveſt unto us thy ſpiritual Preſence, and the Preſence of thy holy Spirit made common by thy Bounty, but as rarely enjoyed; freely indeed promiſed, but moſt ungratefully grieved and ſent away.

But, O bleſſed Lord, give thy holy Spirit unto me, and give me Grace to receive him with Honour, to retain him by Love and Obedience. O ſhew me the Sweetneſs of ſuch a Comforter, the Greatneſs of ſo divine a Love, the Happineſs of his bleſſed Preſence, the Reality of his Comforts, the Livelineſs of his Operation, the Excellency of his Perſon, the Glory of his Majeſty, and the Experience of his Preſence in my Soul, that he may talk with me, inſtruct, direct, and teach me, in the

the way that I ſhould go, for I lift up my Soul unto thee. *Amen.*

Let him comfort me in my lying down and riſing up, let him inſpire my Prayers, enlarge my Praiſes, ſuggeſt my Meditations, elevate my Soul to Contemplation: Let him be with me in my Readings, to chooſe, and make me underſtand them; in my hearing of thy Word, that I may clearly apprehend the ſame: Let him be with me to bleſs all thy Bleſſings to me, to keep all Evils from me. *Amen.*

Let him be with me at my Meals, to enliven me by them, to help me to ſay Grace before them, to make me temperate in them, and thankful after them. *Amen.*

Let him be with me in all my Thoughts, to remove all evil and unprofitable Fancies and Deſires from me, to inſpire all good ones into me. *Amen.*

Let him ſet a Watch before my Mouth. O give him Charge to keep the Door of my Lips, that I offend not in my Tongue: Let him ſeaſon my Words, that they may miniſter Grace to the Hearers. *Amen.*

Let him direct and bleſs me in all my Works, that I may do nothing to make my Heart ake, or to be a Scandal unto me, or an Offence to thee. *Amen.*

Let him be with me in my Bed to preſerve me, to viſit me, to give me Songs in the Night, to offer up my Mid-night Praiſes unto thee; and to awaken me betimes in the Morning, that I may be early up at my Praiſes, and the Worſhip of thee, my God. *Amen.*

Let him be with me in all my Temptations, to repell and overcome them; in my Afflictions, to ſanctify them; in my Joys, to moderate them. *Amen.*

Finally,

Finally, let him be with me at all Times, in all Places, in all Things, and remain with thee for ever. *Amen.*

On our Saviour's Prayer. John 17.

AFter all the foregoing Precepts of Holineſs, and Promiſes of Mercy and Comforts, which thou, O bleſſed Jeſus, didſt give unto thy Diſciples, and in them to all thine, what a Prayer of Zeal, Love, Care, Wiſdom, Power, and Efficacy, didſt thou make for thy ſelf, for thine Apoſtles, Diſciples, and all thine, lifting up thine Eyes to Heaven, and praying for thine own Glory, ſaying; *Father glorify thy Son, that thy Son alſo may glorify thee: As thou haſt given him Power over all Fleſh, that he ſhould give eternal Life to as many as thou haſt given him: And this is Life eternal to know thee, the only true God, and Jeſus Chriſt whom thou haſt ſent:*

I praiſe and magnify thy Name.

And I beſeech thee lift up mine Heart and Eyes unto thee; and thou who knoweſt what eternal Life is, ſhew a Glympſe thereof unto me. For I ſee the Knowledge of God is eternal Life, O grant that Knowledge unto me. *Amen.*

This Knowledge is as infinite in Bleſſedneſs, as it is endleſs in Extent; it is a Life of Communion with God in all his Counſels, Attributes, Ways, Works, Laws and Praiſes; it is as ſublime as it is glorious, it is as myſterious as it is joyful; for to know thee is to know our ſelves, before all Worlds beloved of thee. O let me melt with Admiration of thy Goodneſs and Glory, that I may be zealous and couragious to honour, praiſe, and glorify thee, for thy redeeming Love; the Mercies and Joys

of

of which are ſo great, that ſcarce any mention is made of Paradiſe, becauſe thoſe Joys are all obſcured by the ſurpaſſing Excellency of theſe.

O what Madneſs then is it to ſet our Affections upon the periſhable things of this World, who may attain the Joys even of eternal Life by knowing thee. The Hour is come, O Jeſus, wean me from the World, and ſecure me wholly unto thee, and give me this Life eternal to know and glorify thee. Let me know I came out from thee, and muſt return unto thee, that I may walk always before thee, and be always mindful of thy inhabiting Preſence with me. Let it be my Meat and Drink to do thy holy Will, and my only Joy to glorify thy Name. *Amen.*

Did not I come out from thee as a Branch proceedeth from the Vine? And art not thou my Root? Do I not live, move, and have all my Being in thee? Muſt not then all my Life be directed to thee, and be in thee? Tho' therefore thou art above the Heavens, yet I beſeech thee let me feel in my Soul (which is thine own Similitude) what Relation I have to thee, and let me live according to that noble Nature and Capacity thou haſt given me, wholly to the Honour and Praiſe of thee. *Amen.*

O that I might honour thee as much as ever any did! O that I had the Powers and Affections of all Angels, Saints, and Men, to honour and glorify thee with them all. *Amen.*

Appear, dear Lord, to this poor Soul of mine which thou haſt given me, and ſhew me the glorious Uſe and Benefit of all the Powers thou haſt given me, and give me a grateful Uſe, and true Employments, and right Enjoyment of them. *Amen.*

O holy

O holy Father, I beſeech thee for the Merits of this only begotten Son of thine, glorify all thoſe whom he hath redeemed, aſſiſt and comfort them in their Hour of Sorrow, as thou didſt comfort, and at laſt glorify him. And ſeeing all his are thine, am not I thine alſo? For I am his. O then take care of my Soul and Body, for both are thine: Take care of my Senſes and Faculties, for they are thine: Conſerve, encreaſe, and nouriſh all the good Purpoſes thou haſt inſpir'd into me, for they alſo are thine. *Amen.*

I am all thine, ſave me; my Underſtanding is thine, illuminate it; my Will is thine, govern it; my Memory is thine, fill it; my Life is thine, preſerve it; my Eſtate is thine, bleſs it; my Friends are thine, bleſs them, and ſecure them all to thy ſelf, for all is thine. *Amen.*

O bleſſed Father, hear the Prayer of thine only Son for me, keep me from the Evil wherewith the World is infected, and ſanctify me whom thy Son hath purchaſed. *Amen.*

O bleſſed Jeſus, with what Ardency didſt thou pour out thy whole Soul of Love, and Love of thy Soul, for us, and in this Prayer for thine; not enduring we ſhould be long ſeparated from thee, even in our Bodies, who art always preſent with us in thy Spirit, and therefore didſt pray earneſtly, that where thou art we might be alſo; nothing but the beſt of all poſſible Beings for us, could ſatisfy thy infinite Love to us:

For which I praiſe and magnify thy Name.

O thou whoſe univerſal Eye clearly diſcerns all things, with what infinite Love and Concernment doſt thou commend us to thy Father, ſaying, *Father, keep through thine own Name thoſe whom thou haſt given me, that they may be one as we are one?*

I praiſe and magnify thy Name.

It is my Joy to ſee my ſelf, and all thine, thus dignifyed by thee. Good Lord! what Love is here! what ſtupendous Love is this! to make us one with thee, even as thy Father and thou art one. Who can chuſe but be raviſh'd with theſe Joys, and thy Love in them, to have one common Inheritance thus with thee, O infinite Bounty! O unſpeakable Mercy!

I praiſe and magnify thy Name.

Thou haſt ſaid, deareſt Lord, that thoſe who are thine are not of this World, even as thou art not of this World. Bleſſed be thy Name, that thou haſt taken us out of the World, even whilſt we live therein, that whilſt our Bodies are here, our Souls and Hearts might live with thee. O wean us more and more from the World, and knit our Hearts to thee. *Amen.*

Thou alſo, bleſſed Jeſus, haſt prayed thy *Father to ſanctify us through thy Truth*; thy Word is Truth:

I praiſe and magnify thy Name.

Bleſſed be thy Name for the Truth of thy Word, and for thy bleſſed Word of Truth. Continue the ſame unto us, which is able to ſanctify us indeed, there being nothing but Holineſs and Truth therein. O make us ſerious in hearing, reading, learning, marking, and knowing thy Word of Truth. Let our Delight be in it, and our Meditations of it, that all may believe in thee by it, and through their Word whom thou haſt empowered to teach it, that by believing in thee we may be one, even as thou and thy Father are one, (for thou haſt prayed it may be ſo) and thou in us, and we in thee.

O divine Union! O ineffable myſterious Mixture! Can any thing that is finite hold that which is infinite? Haſt not thou herein taught us, that thy Omnipreſence is ſo far from hindering, that it facilitates our Conception and Comprehenſion by way

way of Enjoyment of thee: For Love lives more in its Object than in it self; it feels in its Object, it is united to its Object, it is inseparable from its Object. O be thou the Object of my Love, and I of thine; and let us be inseparably united for ever, evermore. *Amen.*

Christ's Passion.

His Agony and Prayer in the Garden.

O Blessed Jesus, who after thou hadst ended thy glorious Sermon, and Prayer for thy Apostles, wentest forth over the Brook *Cedron* into the Mount of *Olives*, to *Gethsemane*, where was a Garden into which thou didst enter, tho' thou knewest thou shouldst be apprehended and taken there; yet so much didst thou long for our Redemption, that thou wouldst not delay thine own Sufferings any longer, but readily wentest to meet them:

I praise and magnify thy Name.

And I beseech thee make me as ready to meet and embrace Tribulation, when thou wilt have it so, as thou wert to meet Afflictions and Sufferings for me. Let the Sense of thy Love make me careful for nothing so much as that I may manifest and express my Love to thee. *Amen.*

O blessed Jesus, thou didst retire into that Garden of Sorrow to repair our Sins first committed in a Garden; as also to Prayer, which by thy frequent Practice thou hadst found to be the best Instrument of Support in all thy Sufferings, and by thy Example thou hast left it unto us, as the best Expedient also in ours:

I praise and magnify thy Name.

And I beseech thee sprinkle all my Walks of Pleasure with the Memory of thee and thy Sor-

rows in this Garden; enable me to fortify my ſelf in all my Sufferings with Prayer; and becauſe I know not what to pray for as I ought, inſpire me to ask for that which thou wilt grant. *Amen.*

And now, bleſſed Saviour, deareſt Jeſus, give me Leave to wait upon thee, and accompany thee into this Garden. I am willing to go thorough all Trials and Difficulties to attend thee; for I had rather be with thee in cloſe Meditation, and entire Affection, in humble Devotion in theſe Sufferings, than in the higheſt earthly Throne, commanding all the World.

O happy Retirement, to be with thee! O divine Solitude to enjoy thee! O that I might attend thee worthily! O that I might re-echo to thy Sorrows by a true Senſe and feeling of them! O that here I might anſwer thee there with ſuch Sighs and Groans as might aſcend to thy propitiatory Throne. *Amen.*

O bleſſed deareſt Jeſus, behold me with Mercy here proſtrate before thee, to commemorate what thou haſt done for me. Enable me to employ this Time, and Meditation of thee, to thy Honour, in Thanksgivings for thy Sufferings, in Sorrow for my Sins, as an Act of Love and Devotion to thee, and Indignation againſt my ſelf for having offended thee. Grant that in this Devotion I may have ſuch true Contrition for my Sins, and perfect Abhorrence of them, that thou mayeſt pity, pardon, and ſtrengthen me, and enable me by this Communion to be in divine Union with thee. *Amen.*

O my dear Jeſus, in what unſpeakable Torment waſt thou, in this Garden of Sorrow? What Anguiſh of Spirit didſt thou feel, how heavy did the Wrath of God lie upon thee? how hard did our Sins cruſh thee? how profound were thy Dolours? how deep was thy Senſe, to force ſuch an Agony from thee as this? To pray, to be in Sorrow, to

be

be heavy, to be heavy even unto Death, to ſweat, nay to ſweat Blood too, when no Hand of Violence was upon thee; never ſuch Sweat, never ſuch Dolours, never ſuch Force and Strength of inward Apprehenſion as here. O that I could deeply apprehend it! O that I could be worthily thankful for it! O that I could feel it in ſuch a Meaſure as to have ſome Communion with thee therein, and Abhorrence of my ſelf in ſuch a fitting manner, as might ſpeak me truly penitent and thankful indeed. Grant this, O Lord. *Amen.*

Surely, dear Lord, beſides thy Father's Wrath which ſo preſt thee, beſides our Sins which ſo overwhelmed thee, which thou hadſt now undertaken to ſatisfy for, unſpeakable was thy Grief to ſee with thy all-ſeeing Eye how many miſerable Souls, ungrateful Wretches, there were, and would be in the World, that would reject thee and thy Redemption, making that ineffectual to them thro' Infidelity and Prophaneneſs, which was ſufficient for Millions of Worlds in Virtue and Efficacy:

I praiſe and magnify thy Name.

And I beſeech thee make me to have an utter Abhorrence of all Sin, that coſt thee ſo many dreadful Dolours of Spirit, and ſuch an Agony and Anguiſh of Soul. Make me tremble at thy Father's Juſtice, whoſe juſt Indignation againſt Sin was ſuch, that he would not ſpare thee from taking ours upon thee. O let me die a Death with Torments, rather than ever commit one known or willing Sin any more. O diſſolve me into Tears, melt me into Sorrows, even bitter Sorrows for thoſe Sins I have committed, that cauſed this Anguiſh in thee. Caſt me, dear Lord, into an Agony of Sorrow too, at leaſt into an Agony of Love, an Exceſs, an Extaſie, a Tranſport of Love, that may bring me even into this Agony with

thee. For why ſhould not the Spouſe accompany her Lord in all Sorrows as well as in all Triumphs, eſpecially her Sins being the Cauſe of them? But, deareſt Lord, thou didſt preſs thy Blood out thus all over thee, not only with exceſſive Anguiſh, but to ſignify how all thy Body the Church ſhould be dyed over in the Blood of Martyrdom too, which happen'd after in the ten Perſecutions, to which this Agony of thine gave them both Encouragement and Strength to ſuffer. O Lord let it have the ſame Effect upon me, that I may be both willing to ſuffer for thee, and to die rather than offend thee, which I can never beg too often, having ſo greatly offended thee as I have done. *Amen.*

Deareſt Jeſus, great was thy Agony indeed, that prevail'd ſo much upon thy humane Nature as to pray a Prayer that even thy ſelf in thy divine Nature wouldſt have deny'd; but inſtantly was this thy human Infirmity reduced. And tho' through Weakneſs of human Nature and Terror thou didſt pray this Cup might paſs from thee, as a Man, yet with moſt divine Courage didſt thou reſign thy ſelf unto thy Father's Will, ſaying, *Not my Will, but thine be done:*

I praiſe and magnify thy Name.

And O thou who tookeſt our Nature upon thee, and felteſt the Weakneſſes thereof, pity, O pity thoſe great Weakneſſes and Infirmities to which thou knoweſt me inclin'd; and by this Agony of thine ſupport me, that I ſink not under the Preſſure of the greateſt Calamity from thee. Give me ſuch entire Reſignation, that That may ever be my Will which is thine, and that my beſt and greateſt Satisfaction may be in that which is moſt pleaſing unto thee. *Amen.*

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O blessed Jesus, who in the midst of all thy Sufferings wast mindful of thy sorrowful Disciples, whom in thy greatest Agony thou didst go to comfort:

I praise and magnify thy Name.

And I beseech thee grant me a hearty Love to any that it shall fall within my Power to comfort. Let me be never so sollicitous for my self as to neglect them; and as thou wert graciously pleased to visit these Disciples of thine, when they were sorrowful and heavy, so vouchsafe, O Lord, to visit me; give me a lively Apprehension of thy Sufferings, that I may not be dull and drowzy, stupid or insensible of them, but afford me a close Attendance to them, and an unfeigned Gratitude for them. *Amen.*

O blessed Jesus, who didst not disdain to receive Comfort from an Angel thy Creature, of whom thou wert Lord and Creator:

I praise and magnify thy Name.

And I beseech thee give me that Humility of Spirit, that I disdain not to receive thy Mercies and thy Blessings from the meanest Creature of the World: And in all my Troubles, be pleased either to send thine Angels, thy Ministers unto me to comfort me, or else be pleased without their Ministry to vouchsafe me thine own blessed and divine Comforts and Visitations. *Amen.*

O blessed Jesus, who didst again neglect thine own Suffering, and interrupt thy Devotions, to visit thy Disciples, whom finding asleep, thou didst reprehend with that melting Reproof, *What, could you not watch with me one Hour?*

I praise and magnify thy Name.

And I beseech thee, by these melting Words of thine, inspire my Heart with Love, awake it unto Watchfulness, and at this time especially make it

wakeful unto thee. O make me readily and willingly employ the Day in Travel, and the Night in Prayer, to serve, obey, and attend thee, to express my indefatigable Love to thee, who didst watch and pray, travel and fast, many Days and many Nights for me, and at last dyedst for me too. Lord, make me consider what thou hast done, and to be entirely thankful for it. O make me consider the Force and Depth of those Words, *Watch with me.* Amen.

Watch with thee, Lord! who would not watch with thee? since for love of us, and even for me, vile Wretch, thou didst thus watch.

To watch with thee is to have the same Honour, Devotion, and Reverence to thy Father, which thou hadst, the same Zeal, Love, Heed, Care, and Respect to eternal Rewards, as thou hadst.

O make me thus to watch, and then thou thy self wilt watch with me, who dost watch and pray with those who watch and pray to thee. So that to watch and pray with thee, is to have thee for our Master, our Companion, our Coadjutor, and so a full and large Recompence for all our Watchings indeed. *Amen.*

O blessed Jesus, after this thou didst the third time return to thy Retirements, and saidst the same Prayer, and still wert in an Agony for me, even for me, who sometimes cannot shed one Tear for thee. Now the Tormentors did not worship thee, nor the Soldiers crown thee with Thorns, nor impose the heavy Burthen of the Cross upon thee, to force this Agony of bloody Sweat from thee. No, dear Lord, my Sins, my Sins were more than all those corporal Sufferings, and were the only Cause of this dreadful Agony unto thee. For this thy great Suffering

I praise and magnify thy Name.

And

And I beſeech thee grant that upon every Repetition of the ſame Prayer I may have more and more Fervency therein: And let this precious Blood, which did diſtil from thee, fall upon me, waſh and cleanſe me. Let me not ſleep in a careleſs Neglect of my Salvation, ſeeing thee to ſweat even ſo much Blood to purchaſe it.

I offer up my ſelf, dear Lord, to drink what Cup thou pleaſeſt to give me. Only by this bitter Cup of thine, I beſeech thee, ſweeten all bitter Cups unto me. Refreſh my outward Croſſes with inward Comforts; take me into this Garden of Sorrow to pray unto thee, and to meditate upon thee; for I had rather be alone with thee in Prayer than enjoying all the World; I had rather be ſerving thee in this holy Retirement, than be commanding all the World; and I had rather beg with thee, than reign without thee. *Amen.*

O my dear Lord, and bleſſed Saviour Jeſus, what a ſorrowful Plight waſt thou in in this Garden, wherein Prayer to thy heavenly Father was thy only Refuge? Thou didſt not bid thy Diſciples watch and pray, and take thine Eaſe thy ſelf, but thou gaveſt them the Example as well as the Precept; and by thy retiring from them, and all the World, and chooſing to be alone with thy Father, haſt taught me that the Remedy of my Affliction is not to complain unto Man, but to call upon thee. To him didſt thou open thy Soul, to him didſt thou cry, to him didſt thou pour out thy ſelf in Prayer, to none but to him didſt thou complain. O teach me by this Example, in all my Afflictions, not immoderately to ſeek for earthly Conſolations, but to addreſs my Soul to thee. *Amen.*

I will pour out my Soul like Water before thee, to crave Help, and with a lively Faith expect it from thee. And inaſmuch as thou didſt find Prayer

to be the beſt Remedy in all eminent Perils and Dangers, give me, dear Lord, give me, I beſeech thee, the Spirit of Prayer; give me the Spirit of Supplication to thee: I beg it humbly, I cry to thee for it moſt earneſtly. O with pity behold my Dulneſs, my Dryneſs and Inaptitude to it, and ſhew thy Power in my Weakneſs, thy Mercy and Compaſſion of this my great Miſery and Affliction; thou knoweſt I cannot ſo much as think a good Thought without thee, how then ſhall I be able to pray unleſs thy Spirit teach me? O let him make Interceſſion within me with Groans that cannot be uttered; and do thou, bleſſed Lord, make Interceſſion for me, and make all my Deſires, Groans, Prayers, and Interceſſions, acceptable unto thee, and ſucceſsful and prevailing for me: O thou who knoweſt what it is to be tempted, pity and ſtrengthen me, and all thine, when we are tempted. *Amen.*

And above all, aſſiſt and ſtrengthen me to reſiſt thoſe Temptations which I am ſo liable to, and which ſo frequently aſſault me, and miſerably prevail upon me, whilſt I am at my Prayers and worſhip of thee. O then, dear Lord, repel that Enemy of thine and mine, which ſo ſadly withdraws my Mind from thee, diſtracts and diſturbs my Soul, and interrupts it in its ſweet Communion with thee. O ſuccour me then, and keep my Mind and Heart fix'd and faſt to thee, that no Diſtraction prevail upon me to turn my Prayer into Sin, or to provoke thy Wrath againſt me, *but let all the Words of my Mouth, and all the Meditations of my Heart, be now and ever acceptable in thy Sight, O Lord my Strength and my Redeemer.* Amen.

In all other Temptations do thou alſo, I beſeech thee, help and ſuccour me, and enable me to overcome them. O let me never be overwhelmed or

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overcome by any of them more; make me to avoid all Occaſions of them as much as in me lies, and if any do ſeize upon me, then, O then let thy Strength be ſtrong in me to overcome it; and let not me periſh in any, but deliver me from this Evil above all other; and by this Agony and Sorrow of thine, make me ever to hate all Sin, and keep me from falling, and preſent my Soul faultleſs before thy Throne of Glory, juſtifyed in thee. *Amen.*

O great Maſter of all Perfection, make me truly intent, and fervent in my Prayer, and reſign'd in my Will, as thou wert. Make my exterior and interior Reverence and Humility like thine, when thou didſt pray thus proſtrate upon the Earth. Give me ſuch Confidence and Faith in thy Father, ſuch Love to Mankind, as in thy Prayer thou didſt expreſs. Give me ſuch Self-denyal, perfect Reſignation, and ſweet Acquieſcence in thy holy Will, as thou by thy Example here haſt taught me; ſuch Courage in all my Sufferings, as thou here didſt ſhew in all thy Encounters. Dear Lord, awake, awake my Soul, to watch and pray with thee. *Amen.*

O that I had been, or by a mighty ſtrong Faith could yet be, in this Garden preſent with thee, ſo as to feel thy Dolors. O that I could have given thee my Heart to have wiped off thy Sweat with ſome kind of Comfort or Service to thee! My Soul and Heart lies proſtrate here before thee, to receive ſuch precious Drops of Blood, as then diſtilled from thee. O waſh and cleanſe me in them, ſave me by them, comfort and refreſh me through them. O by thoſe Cries and Clamours which reſound from thee, by thoſe Griefs and Dolors which were found in thee, when this holy Sweat dropp'd from thee, have Mercy upon me, and in the Hour of Sorrow help me. *Amen.*

O the

O the Patience and Humility, the immenſe Love, and mighty Courage that was in thee, in all theſe thy Sufferings. O that I could feel and imitate thee in all. Lord, make me to do ſo; my Heart and Soul deſire to follow thee, and to be incorporated into thee in all theſe. Convey, dear Lord, convey all thy rich Graces in thoſe precious Drops unto me. O my Soul, drink them in, ſuck them up all, for they are Health and Sweetneſs, the Wine of Grace and true Conſolation: O grant it ever unto me. O Jeſus, enflame me with Love to thee, who thus painfully, yet freely, didſt ſhed thy precious Blood for me. *Amen.*

I cannot leave thee in this Agony till thou bleſs me: O make me ſo to ſtruggle and ſtrive for a Bleſſing, that I may detain thee, till thou give all the Bleſſings and Virtues of this ſacred Blood to me. *Amen.*

O bleſſed Jeſus, after this great and gracious Agony, having received ſome Comfort and Strength by Prayer, thou who didſt before pray thy Cup might paſs from thee, didſt riſe and meet thine Enemies who brought this Cup of Sorrow to thee; the firſt bitter taſte thereof thou hadſt in *Judas*'s falſe Kiſs, to whom thou meekly ſpakeſt, *Judas, betrayeſt thou the Son of Man with a Kiſs?* and with a wondrous Humility didſt endure the ſame, and receive it from him:

I praiſe and magnify thy Name.

And I beſeech thee give me ſuch Succeſs in my Prayers too, that wherein I was weak and timorous, I may be couragious and ſtrong in thee, and by the falſe Kiſs which thou didſt endure for me, deliver me from the Treachery of receiving, and from the Baſeneſs of giving the ſame to any. *Amen.*

O bleſſed Jeſus, who wert rudely ſeiſed, and falſly apprehended by a Crew of armed Soldiers, whom

whom this Traytor brought to thee; and now, dear Lord, art thou by them reviled, reproach'd, and seis'd upon: Halters put about thy Neck to drag thee, Manacles upon thy Hands to bind thee, surrounded with Clubs and Staves; all which thou didst take with incomparable Patience. How wast thou led as a Lamb to the Slaughter, without any resisting or reviling, though thou couldst have wrought Miracles for thine own Defence, and have made thine Escape, but wouldst not now work them for thy self, though thou hadst for us? For us therefore didst thou freely yield and surrender up thy self unto their Malice and Will:

I praise and magnify thy Name.

And I beseech thee now assist and enable me well to consider of all these thy Sufferings, that I may the better feel the Horrour I ought to have for my Sins. O give me such Sorrow as thou wilt accept, and such Thankfulness for thy Sufferings as is possible to yield thee. *Amen.*

O my dear and blessed Lord Jesus, in this Plight wast thou led and haled through the Streets of *Jerusalem*, where thou hadst voluntarily trod so many weary Paces for their Good and Instruction. Is this their Return for all thy Kindness? Are thy Hands bound by those for whom thou wroughtest so many Miracles? O Miracle of Condescension! Who, O Lord, could have bound thine omnipotent Hands, if Love had not bound them first? And was this the Reward thou hadst for healing their Sick, and preaching Salvation daily to them in their Temples? But, O my dearest Lord, thou wast not only thus abused by thine Enemies, but abandoned by thine own Friends too; thine own Disciples whom thou hadst cherished and taught, they forsook thee, they saw thee abused, and left thee to be so: They whom thou hadst entertain'd

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and lov'd, taught and fed, with thine own Body and Blood; they, even they, forſook thee too. O the Emptineſs of worldly Comforts! O the Fickleneſs of human Love! O the Weakneſs of Man's Heart! How timorous in Times of Tryal, how falſe at moſt times, how cowardly and weak at all times? O how failing in his Love to thee, when he is moſt oblig'd to ſhew it? O how uncertain, how unconſtant are the beſt of Men, when the very Apoſtles themſelves forſook thee? Yet notwithſtanding the Weakneſs of thy Friends, the Treachery of *Judas*, the barbarous Cruelty of thine Enemies, thou didſt with a moſt unmov'd Patience endure all. I ſee, dear Lord, by the Eye of Faith, the Majeſty and Modeſty, the Evenneſs and Beauty of thine Eyes and Countenance. O that I could as well imitate as admire thee; Lord, enable me to do both. *Amen.*

O dear Lord, who, what art thou, that thou art thus uſed? Art not thou the eternal Word of the eternal Father, the everlaſting Wiſdom, infinite Virtue, ſupreme Lord, perfect Goodneſs, Felicity, and Glory, and art thou thus uſed and abuſed? O my Jeſus, is Virtue thus tyed in Bonds for me? Innocence falſly accuſed, Wiſdom derided and laughed to Scorn for me? Glory clouded with Sorrows, and Goodneſs it ſelf tormented, for me? Is the Well-Spring of all Grace thus diſturbed with weeping for me? And yet do I complain? Do I deſiſt one Moment from loving, ſerving, thinking, and admiring what my bleſſed Lord hath done for me? Am I bitter, am I raging, am I rebellious; after ſuch Meekneſs, ſuch Patience, ſuch Sweetneſs in thee, as well for my Example as my Redemption? O permit not ſuch Indecency, ſuch Ingratitude any more. *Amen.*

But, deareſt Lord, was it not enough to ſuffer thus meekly without being angry, but thou muſt be doing good too? Thou didſt in the midſt of all thy Provocations heal thine Enemy's Ear, and this is all the Revenge thou ſhewedſt. O make me to follow thy Example, in doing Good alſo for Evil. *Amen.*

I ſee nothing can bind thy bleſſed Hands from doing Good, and yet thou wilt be bound to thine own Pain and Hurt. O let not my Sins bind thy ſacred Hands any more, but be pleaſed to open them towards me, touch and heal me; bind my Hands from offending thee, and looſen them from all the Cords of Sin, and ſet them at Liberty to do all things well-pleaſing unto thee. *Amen.*

O thou who wert thus bound in Shackles for me, break all my Sins and Paſſions which fetter and bind me, and draw me in the Cords of a never broken Love unto thee. *Amen.*

By theſe Bindings of thine deliver me from the Bondage of Sin, and from the Chains of everlaſting Darkneſs, which I have deſerved for all my great and grievous Sins. *Amen.*

But O bleſſed Jeſus, in the midſt of this thy Miſery I muſt reflect back a little upon thy Majeſty, which in all theſe Contumelies was ſo great, that thine Enemies all fell back at the Greatneſs and Power of thy divine Preſence; inſomuch that hadſt not thou permitted them, they could have had no Power to have touch'd thee:

I praiſe and magnify thy Name.

And I beſeech thee let me never fall back from thee, or irreverently approach to thee; but if ever I be ſo miſerable as to offend thee, which I beg on my Knees of thee to prevent, O caſt me not backward from thee, but let me lie proſtrate before thee, begging Mercy and Pardon, beſeeching thee

thee to protect me from relapsing into those Sins I have repented of, and from which by thy Mercy I am recovered. *Amen.*

John 18. 13. O blessed Jesus, thou wast drawn to *Annas*'s House, and there asked ensnaring Questions, and in great Scorn and Derision wast examin'd concerning thy self and Doctrine, to which Questions, because thou didst wisely and pertinently reply, thou receivedst a Blow upon thy Face; to which, with all Wisdom and Mildness thou thoughtest fit to reply, *If I have spoken Evil, bear witness of that Evil; if well, why smitest thou me?*

I praise and magnify thy Name.

And I beseech thee, by this Example of thine, enable me to destroy that impatience of Spirit which I am so miserably inclin'd to, who cannot brook foolish and impertinent Tongues, much less willingly any Contradiction at all. But, dearest Lord, I am ashamed and confounded at my own Pride and Insolence, I renounce all that Pride and Harshness of Nature I am subject unto; I renounce it all, I abhor my self for it, and earnestly beg thy Mercy, and the Pardon of all those grievous Sins I have been guilty of by it. *Amen.*

And make me henceforth, I beseech thee, to digest all Injuries, to swallow down all Contradictions with Patience, and not to aggravate little Crosses with Violence. O heal my angry, peevish, fretful, fester'd Nature. *Amen.*

Thou delightest in Works of Mercy, O give thy self the Delight, of curing me of all these Infirmities, and by this cruel Blow given unto thee, pardon my cruel and fierce, my rigorous and violent Reprehensions, and uncharitable Anger to others. Avert those heavy Judgments I have deserv'd,

exempt

exempt me from all future Guilt, and pardon me for thy great Mercies sake. *Amen.*

O blessed Jesus, from *Annas* thou wert led to *Caiaphas*, and again derided and spit upon, wast again buffeted and blindfolded, and in Scorn bid to *prophecy who it was that smote thee*; all which thou endured'st with a most miraculous Patience:

I praise and magnify thy Name.

And I beseech thee make me to abhor all Pride, being contented to be vilified and derided for thee; let this Humiliation of thine be ever present to my Heart and Memory, to confound and destroy my Passion and Impatience. O change me by thy powerful Example, for I am ashamed and confounded at my own Iniquity. O let no more Pride or Impatience remain in me after this forcible Example of Patience and Humility in thee. *Amen.*

O blessed Jesus, how wert thou hurried about and wearied, abused and tired, in that doleful Night of thy Sufferings, in which the Soldiers set thee as a Mark and Butt of Scorn to deride and contemn thee; and thus did they pass away that sad Hour in devising Mischiefs, and executing them upon thee? O cruel Night, black Night, doleful Night, unquiet painful Night, shall I take Rest this Night in which thou hadst none? Shall I sleep in Ease when thou didst wake in Sorrow? Much less shall I card, dance, play away this Night of thy Sufferings, as if they concern'd me not: Nay worse; shall I talk idly, wickedly, vainly, and prophanely of thee and Religion, as if thou hadst neither suffer'd for me, or brought any Benefit by these thy Sufferings to me?

Ah my dear Jesus, were not all for me? and were not my great and grievous Sins the Occasion of all? Yes, yes, for me, even for me, wert thou thus afflicted, and therefore certainly by me must

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this Night be commemorated: and all thy Sufferings in it; if not the whole Night through corporal Auſterities, yet in my Heart as I am able. Wherefore, I beſeech thee, accept of my Humiliations now before thee, and make me ever to remember, but this time eſpecially, what thou haſt done for me; and not only to remember but to feel thy Sufferings in my Soul, that I may have true Communion with thee therein. *Amen.*

Were my Sins that needed ſuch a Satisfaction great? Great were the Mercies and Bleſſings bought with ſuch a Price. Great were my Sins, dear Lord, which none but thy Sufferings could cure. O make my Sorrows great for having offended thee: Make my Love great for theſe thy Sufferings for me. *Amen.*

O that my Senſe were as deep as thy Sorrows, and my Love as great as thine for ſuffering them. O that in this Night of thy Paſſion all my Repoſe might be to contemplate thee, and thy Sufferings in it. O enable me to wake with thee; let all my Reflections be to feed on thee; let all my Conſolation be in Sorrow for my Sins, and all my Meditations on what thou didſt endure for me. Let it be my Joy to ſee that thou didſt love me ſo much, as not to let me periſh in my Sins. Make me now accompany thee, who wert abandoned of all Comfort for me. To thee let my Sighs and Tears aſcend, for I know as to thoſe who truly commemorate thy Paſſion, thou wilt wipe away their Tears with the Joy of thy Reſurrection. *Amen.*

But O my deareſt Lord, in this doleful Night thou gaveſt Reſt to all Creatures whilſt thou didſt not allow it to thy ſelf, to ſtrengthen thee for the Sufferings of the enſuing Day. Alas! whilſt others were all at Eaſe, thou wert in Pain; whilſt they were laughing, thou wert weeping; whilſt others

were

were committing all Sin and Iniquity, thou wert suffering for Sin, and for Iniquity. O strange Insensibility of Man! O more strange Love of my suffering Saviour! O Charity unheard of! O Mercy beyond Expression! O Love beyond Imagination! thus to suffer for those that were the very Cause of thy Suffering. Teach me, O Lord, worthily to commemorate, and duly to express my Gratitude for such thine inexpressible Commiseration. *Amen.*

I beseech thee accept of me now before thee, believing in thee, crying to thee, depending on thee, for the Pardon and Remission of all my Sins; * I have often slept away and sinned away this Night of thy Passion, with carding, dancing, and vile Transgression, fooliſhly and vainly passing it away without any Reflection upon thee at all.

** This Passage is to be consider'd as not generally applicable.*

But I earnestly repent. The Memory of these Sins of Idleness, of Vanity, of Vain-glory, of Ingratitude, is grievous to me, the Burthen of them intolerable. Have Mercy upon me, have Mercy upon me, most merciful Saviour. *Amen.*

I who have too often waked for vain Pleasure, and to offend thee, desire now to wake, to watch, to pray with thee, to honour and to please thee. I beseech thee therefore, by the Merits of thine own Suffering, suffer'd this Night in all the Reproaches and Derisions thrown upon thee, accept of my Humiliations before thee, be appeased with me, and appease thy Father for me. *Amen.*

I have indeed been too often deaf to thy Calls, but now my Heart lies all open to thee, desirous to obey thee in all things. My Ears are open to all thy loud Cries for me, and in them I hope thou wilt accept these my strong Cries for Pardon. *Amen.*

O blessed Jesus, thy Sufferings were greatly augmented this Night, by the cutting Aggravation of *Peter's* Denyal, whom thou didst most entirely Love, and from whom thou hadst deserv'd better things. Even just such, nay much worse, have my Returns been to thee. I have oftner deny'd thee, and worse than he did; I have deny'd thee basely, slightly, carelessly, ungratefully, upon no Occasions: And in Occasions of honouring and confessing thee, I have been ashamed to own thee. O how justly therefore mightest thou now despise me; but, O my dearest Lord, as thou didst graciously look upon thy Servant *Peter*, so look upon me; as that piercing Look of thine melted him into Contrition, so look upon me, and make me contrite also. *Amen.*

Make me bitterly to weep for having offended thee, make me bitterly to weep for my Unkindness and Ingratitude to thee, make me bitterly to weep that I have so often deny'd the Power of Godliness, and grieved thy holy Spirit in me. *Amen.*

Make me to watch against every Sin, against the least Sin, lest it draw me to more and greater. As his first Denyal brought him to a second and third, and that with Oaths and Execrations; let me, with him, go out of the Place and Company that shall tempt me to offend thee: And guard my Weakness with thy omnipotent Power, that I never more may fall. *Amen.*

O blessed Jesus, when that painful doleful Night was ended, yet thy Sufferings ended not, but were most barbarously continued and repeated too; and early in the Morning they led thee as a Thief unto *Pilate*, and as a Malefactor, before whose Bar thou meekly wast contented to be thought so, without complaining. Thou didst patiently follow those that led thee, obey those that commanded

thee, endure those that reproached thee. Thou didst endure all their Derisions patiently, their buffeting quietly, their Revilings silently; and such was thy infinite Love to Man, and so intent upon our Redemption, that thy Divinity permitted them to use all the Extremity upon thee, that Malice could invent against thee:

I praise and magnify thy Name.

And I beseech thee teach me the Virtue of patient Suffering, and discreet Silence. Let me do nothing to deserve them; but when thy Wisdom sendeth Calamities upon me, give me Courage and Contentedness to bear them with all Alacrity for thee, in Memory of and Conformity unto thee. Let me never murmur at my Afflictions, nor be too solicitous to vindicate my self from Wrongs, as I have too often done. *Amen.*

Let Scorns for thy sake be my Hononr, Injuries my Crown, Patience my Triumph, Perseverance in Virtue and Holiness be thro' thy Merits my Glory. *Amen.*

O blessed Jesus, who wast hurried from *Pilate* to *Herod* because thou wast of *Galilee*, and didst belong to his Jurisdiction. There, dear Lord, how wast thou again abused and affronted, derided and reviled, because thy Wisdom would not answer his Curiosity? He, with all his Men, did set thee at nought, arraying thee in white as a Fool; tho' contrary to his Intention, that Garment was full of Signification, and declar'd thy immaculate Innocence, and the Innocence thou didst give to thy whole Body the Church, which being cloath'd in thy Righteousness are all arrayed in white, following the Lamb whithersoever he goes:

I praise and magnify thy Name.

And I beseech thee give me that Sweetness and Gravity, that Prudence and Patience, that Meek-

ness and Mildness, that Wisdom and Silence, which thou didst manifest and shew amidst all the Derisions and Indignities cast upon thee. Put upon me a white Robe, an Emblem of Innocence, and make me profoundly penitent, that I may become acceptable to thee. *Cloath thy Priests also with Righteousness, and let thy Saints sing with Joyfulness.* Let thy whole Church be array'd in white before thee, and follow thee in close Imitation of thee, till thou bring us all to thine everlasting Kingdom. *Amen.*

O blessed Jesus, after *Herod* and his Men of War had set thee at nought, and with all Malice wreak'd their Cruelty upon thee, he sent thee back again to *Pilate*, where all thy Sorrows were renewed with fresh Onsets; then wast thou accused, and accounted a Malefactor, a Stirrer of Sedition, a Wine-bibber, a Glutton, and a Blasphemer, a Devil, and a Necromancer, and what not? all which opprobrious Dealing, thou didst receive with an unmov'd Patience and Equanimity:

I praise and magnify thy Name.

And I beseech thee make me with Care and Conscience to keep Innocency and Truth, with Justice and Righteousness, before thee; and then if I be unjustly accused, make me to take it patiently; let me not in what I am innocent value the Judgment of the World, who so grossly slandered thee; yet if it be thy Will, by that Liberty thou gavest evil Tongues against thy self for me, (because thou wouldst both endure and sanctify all kinds of Sufferings for us,) restrain all evil Tongues from taking their sinful Liberty against me. Let neither the Flatteries of Men delude me, nor their Derisions disturb me, nor break my Union or Communion with thee. Make me careful in all things to approve my self unto thee, so shall no Injuries

much deject me, nor Flatteries puff me up, to neglect my Duty unto thee. *Amen.*

O blessed Jesus, when they required thee to speak in answer to that essential Truth of thy Deity, then thou didst break thy Silence to assert so necessary and essential a Verity, not denying but confessing that thou wast the King of the Jews:

I praise and magnify thy Name.

And I beseech thee give me Wisdom to know when, and what to speak. Let not thy Truth suffer, when in my Power to defend it, thro' any Cowardise of mine; neither let the sharpest Sufferings make me complain through Impatience; and since all sorts of Sufferings were cast upon thee, let not me presume to pick or choose, saying, this Suffering I can, but this I cannot endure: No, my Lord, do thou choose for me in all Things, in all Conditions, and enable me to do my Duty in all, submiting willingly to all thy Impositions, with perfect Patience and entire Obedience. *Amen.*

O blessed Jesus, who wast contented to hear them prefer a Robber before thee, and to choose *Barabbas* a Stirrer of Sedition, whilst they multiply'd their Cries against thee:

I praise and magnify thy Name.

And I beseech thee let the Virtue of this Example root out of me all vain and ambitious Desires of being preferr'd before others: Make me still to remember, upon any Occasion or Temptation of this Nature, that a Thief was preferr'd before thee, that so I may be contented to be despised, and little esteemed, both because I deserve it, and in Conformity to thee. *Amen.*

O blessed Jesus, thou didst say thy Kingdom was not of this World, both to assert that Truth, and

to withdraw our Hearts from this World to the Love of thee:

I praise and magnify thy Name.

And I beseech thee alienate me more and more from the World to the Love of thee, and let these thy Sufferings powerfully draw my Heart to thee, and knit it fast for ever. *Amen.*

O blessed Jesus, who didst permit thine Enemies to bind thee naked to a Pillar, and there scourge thee barbarously, and so let thee stand in infinite Pain and Shame, with wide gaping Wounds and festering Sores, in the Air, all swoln and tortur'd with Cold and Pain, with whipping and scourging, and didst endure all this for me with incomparable Courage and Patience:

I praise and magnify thy Name.

And I beseech thee, by those hard Scourges of thine, do thou gently correct my Sins; by this infinite Pain of thine, do thou mitigate and sweeten, abate and lighten, all Pains due unto me; and as thou wast fast tyed to this Pillar for me, tye my Heart and Soul fast unto thee, in the indissoluble Bonds of Love. *Amen.*

O blessed Jesus, after all this, *Pilate* having scourg'd thee, at length pass'd the unjust Sentence upon thee, altho' he did believe thee innocent:

I praise and magnify thy Name.

And I beseech thee, by this suffering of the unjust Sentence, deliver me from the Sentence of eternal Death, and in the Great Day of Judgment acquit me, and let not the Sentence of thy Father's Wrath ever pass upon me. *Amen.*

O blessed Jesus, thou wast beaten with Canes, buffeted with Fists, defiled with Spittle, and whipp'd so cruelly that the Blood came in great Abundance from thee:

I praise and magnify thy Name.

And

And I beseech thee strike my hard Heart with a deep Sorrow for my Sins, and give me a perfect Hatred of them. Pinch, buffet, scourge, and wound me, if I prove still unaffected with these thy Sufferings for me. Make me as sensible as I ought of them, for thou hast promised to heal the broken-hearted; but if mine remain hard, it will be uncapable of this thy heavenly Cure. Break it therefore with Contrition, that thou mayest heal it with Conversion, and full Absolution of all my Sins. *Amen.*

O blessed Jesus, thy sacred Head also was crown'd with Thorns, both to augment thy grievous Pains, and all their Derisions of thee; and to make thy Shame yet the more remarkable, *Pilate* said, *Behold the Man:*

I praise and magnify thy Name.

And I beseech thee let that Crown of Thorns peirce mine Heart and Eyes with deep Sorrow for these thy Sufferings, and my grievous Sins that caused them; and by the Merits of these thy Pains suffer'd in thy sacred Head for me, pardon all the Sins and Errors of my Understanding; and by the Blood that issued from thee, cleanse my Powers and Faculties from all Error and Sin, and sanctify them all to me, for I now dedicate them wholly to thee. Recollect all my scatter'd Thoughts, and roving Imaginations, into the serious Meditation of thee and thy Sufferings; that I may be always found among them, not only as the Cause, but as a sensible grateful Person sorrowing for them, and praising thee for all the Benefits received by them. *Amen.*

O blessed Jesus, neither here did thy Sufferings or their Cruelties cease: They arrayed thee in Derision with a Purple Robe, put a Sceptre into thy Hand, and struck therewith thy Thorns yet deeper into thy Head, to make thee a King of Scorn as

well as a King of Sorrows, who wast the glorious King of Heaven and Earth. All which thou didst submit to with an infinite Patience, far exceeding all their Inventions and barbarous Cruelties: I praise and magnify thy Name.

And I beseech thee let these thy Sufferings enter as deep into my Heart as ever they did into any Heart in the World, by the Force of divine Love, and intimate Adhæsion to thee. O thou glorious Object of all Desires! Let the Consideration of all thy Indignities make me detest all Pride, trample upon all vain and empty Honours, decline all Vanity and Sensuality, and avoid all Niceness and Effeminacy. Let every Sin be as grievous to me as those Thorns were to thee: Let thy Nakedness make me contented with any Cloathing: Let thy Reed and Sceptre wholly sway me, and command my Passion into Obedience to thee: Let thy Crown of Thorns prick the Bladder of Pride, and all Vainglory in me, and crush out all that Corruption from me: Let this thorny Crown of Pain to thee purchase an eternal Crown of Glory for me. *Amen.*

By their pressing this Crown deep into thee, Streams of most precious and inestimable Blood flowed from thee. Refresh me, O thou living Fountain, with them all. *Amen.*

Dearest Lord, did not these precious Streams flow over all thy Face, and drop down upon thy Body, that so all the Martyrs and Members of thy Church might be enriched with the Merits of them? Shall they not then flow down upon me too? Am not I a Member of thine? and tho' a corrupted one, yet cannot this Blood make me clean? Tho' weak, cannot it make me strong? Tho' faint, cannot this make me live? O dearest Lord, make it in all respects effectual to me: Let these precious Drops of Blood, flowing from thy sacred Head, enrich my

Under-

ſtanding with glorious clear Apprehenſions of thee, and fruitful Meditations of them: Let them conglutinate my Soul unto thee; let them cement me faſt to thee; let them be Balſams of Truth to me, and clear up mine Underſtanding from all Miſts of Errors; Let thy Love in them fill me with Love and Gratitude for them. *Amen.*

I do here, dear Saviour, make choice of thee thus begoared with Blood, thus inlay'd with Stripes and Wounds, thus ſtudded with Whelks and Sores, as the only Spouſe of my Soul, as the only Joy of my Heart: O endow me with the Merits of them all, I ask no other Dowry. O give thy ſelf and all thy Merits to me: Let them appear in my Converſation, and not lie only hid in my Meditations: What I drink in, in ſweet Retirements, let me abound with in Converſation and Company: Let not the precious Fruits I gather from thee, O thou Tree of Life, thus hanging upon the Croſs for me, be blaſted with the infectious Air of the World, but abound in a holy Life in me: Let Watchfulneſs guard me without, and thy holy Spirit dictate all unto me within, that in all I may be thine, only thine, wholly thine. *Amen.*

O bleſſed Jeſus, inſpire me ſtill to contemplate thee yet more, in this doleful Plight, not diſputing whether *Pilate* ſaid *Behold the Man*, to move their Pity or their Scorn; but give me a clear View of thee, a ſtrong Faith in thee, and give me Leave and Power underſtandingly to offer up thy Sufferings unto thy holy Father for me. *Amen.*

O holy and righteous Father, behold this Man of Sorrows, this Son of thy Love, whom I place between thy Juſtice and my Sins: My Sins indeed have put this Crown of Thorns upon his Head, but the Blood that iſſues from them can ſatisfy for them all.

My

My Pride array'd him in the Purple of Scorn, but his Humility hath satisfy'd for it.

My Stubbornes and Rebellion laid those Scourges upon him, but his Stripes are sufficient to heal me.

My Looseness and Inconstancy have bound him to the Pillar, but his Bondage hath set me free.

My Pollutions defil'd his sacred Face, let the Merit of that Indignity satisfy for them.

O let his Tortures bend and move thee to pity me, let his Accusations and Condemnation obtain my Pardon.

For my Impurities did again defile him, O let his immaculate Purity purify and cleanse me from them.

My evil Tongue cry'd *Crucify him, crucify him,* but, O my God, let his Outcries outspeak them.

My Hypocrisy, and critical Niceness in small things, neglecting greater, were the Scorns and Indignities that dishonour'd him, but his profound and perfect Holiness is sufficient to satisfy for them.

I humbly beseech thee therefore, O most holy Father, accept of him thus presented in his Sufferings for me, in full Satisfaction for all my Sins; and for his sake pardon and forgive me all my Sins. O look upon me with Pity in and thro' him, and be reconciled unto me, be pacified towards me, be at Peace with me, and acquit me from all my Sins. *Amen.*

O my blessed Jesus, I am the Conquest of thy precious Blood, suffer not my Soul to be taken from thee, which thou hast so dearly bought and purchas'd to thee. *Amen.*

Thy Pains thou hast made my Ease, thy Sufferings my Treasures, thy Poverty my Riches, thy Nakedness my Cloathing, thy Derision my Contentedness, thy Merits my Righteousness; thy Besmearings are my Cleansings, thy Blood my Balm, thy

thy Tears my Bath, thy Purity my Beauty, thy Stripes my Healing, thy Wounds my Sanctuary, thy Sorrows my Comforts, thy Virtues my Graces, thy Merits my Crown, thy propitiatory Sacrifice an all-sufficient Satisfaction for me, thy abundant Love an inexhausted Treasure of Bounty, Life, and Comfort to me; and ever may they be so. *Amen.*

And now, blessed Lord, and dearest Jesus, after all these grievous and bloudy Sufferings for me, wast thou condemned to carry thy Cross upon thy weak and bruised Shoulders, from *Jerusalem* towards Mount *Calvary*; though at the same time thou didst bear a far heavier Load of our Sins, and of thy Father's Wrath for them:

I praise and magnify thy Name.

And I beseech thee teach me the Virtue of self-denyal; make me contentedly deny my self, take up my Cross, and follow thee. Help me to overcome my self, and to imitate thee, and to pursue thee so closely in all thy weary Paces, that I may never desist from following thee; that so I may by thy Mercy and Merits be acquitted of the heavy Burthen of Sin that lies so hard upon me. *Amen.*

O holy Father, behold thine eternal Son in all his Dolours, carrying this Cross for me, and forgive me all my great and grievous Sins for which he carried the same. Remove, dear Lord, remove far from me, thy Curses, and those grievous Crosses I have deserv'd, and deal not with me after my Sins, neither reward me after my Iniquities. *Amen.*

O blessed Jesus, who with great and mysterious Reasons and Signification didst let *Simon* of *Cyrene* carry thy Cross some part of the way; not that thou couldst not bear it, but to let us know thy Cross is the Portion of thy Children here, and that we must

must take it up and follow thee, or else we cannot be thy Disciples:

I praise and magnify thy Name.

And I beseech thee make me as willing and obedient to carry it as *Simon* was; let me not by my own Folly make Crosses to my self, but most willingly take them from thee. But always let this Cross of thine sweeten all Crosses to me, and make them easy by thy Grace and Power of Love in me. *Amen.*

O blessed dear Lord, in that tired, wearied, sore and painful Journey from *Jerusalem*, thou didst not so regard thine own Sufferings as to forget the poor Womens Sorrows and Wailings, but in the midst of all thy Torments thou didst comfort them, and bid them not weep for thee but for their Children:

I praise and magnify thy Name.

And I beseech thee, in all my Sorrows, let me weep bitterly for thy Sufferings, and my Sins causing them; and for my Children too, for those are the unhappy Offspring of my depraved Nature; that being made supple by Penitence, I may be bathed and healed in thy Blood. O that I had a Fountain of Tears to bewail those Tears and Blood thou didst shed for me! Did these Women weep, and shall not I? Am I less concern'd than they? O give me a Fountain of Tears for having offended thee! Draw me after thee, and never let me leave thee, but render Love for Love, till I be wholly dissolved into Love. Let Love be my Life, my Joy, my Crown, my Glory; for to love thee truly, and to be beloved of thee, is the sweetest Life, the supremest Joy, the greatest Delight imaginable. *Amen.*

O blessed Jesus, wounded and bruised, crushed and wearied with the Length of thy Journey, the Weight of thy Cross, and Torment of thy terrible Pains, thou didst at last arrive at Mount *Calvary*, the

the Place of Execution, and there all the Cordial they afforded thee, all the Refreshment they gave thy languishing Senses was Wine mingled with Bitters, which thou meekly, without any Anger or Regret, didst receive at their Hands:

I praise and magnify thy Name.

And I beseech thee make bitter to me all worldly Delicacies, extinguish in me all Desires of Gluttony and Excess, make me abhor all sensual and unlawful Delights, and let me not be eager or greedy after lawful ones. I am contented to drink with thee the Cup of Sorrows here, that I may drink of the Wine of elect Souls in thy Kingdom. O let not me be ever so cruel, as to add Sorrow to Affliction, as they did to thee, but to my Power comfort every afflicted Soul that shall repair unto me. *Amen.*

O blessed Jesus, thou wast again stripped here, in the Face of all the People, upon Mount *Calvary*, where thou stoodst all rent and torn, tormented and wounded with thy Stripes, to the Scorn and Derision of Men, as an Outcast of the People, suffering their extremest Derisions with a most unmov'd Patience, and a most amazing Majesty:

I praise and magnify thy Name.

And I beseech thee rip, tear, strip, and rend every Sin from me: Rend my Heart with new Sorrow for those I have committed, and let the Memory and Sense of these thy Sufferings make me contented with worldly Wants or Derisions. Teach me to bear all Calamities couragiously, and never be ashamed to suffer for thee, whatever thou shalt inflict upon me. *Amen.*

O blessed Jesus, who being already thus wounded and bruised, didst not refuse to be rudely and cruelly stretched and wracked, extended and distorted upon the Cross for me; and there, by barbarous

barous Hands, and more cruel Hearts, waſt faſtned with great and rending Nails upon it, piercing thro' thy Fleſh, Veins, Sinews, Bones and all, to fix thy holy Hands and Feet thereto; forcing thy Sinews, disjoynting thy Limbs, rending thy Fleſh, tormenting thee in all Parts with the ſharpeſt Pains, and deepeſt Wounds they could inflict; all which thou didſt ſtill endure with the ſame incomparable Patience as thou didſt all the reſt of thy Sorrows:

I praiſe and magnify thy Name.

And I beſeech thee, pierce, break, grind my Heart, Senſes, and Members, with a deep Senſe and Sorrow for thy Sufferings and my Sins, for I am ſtill inſenſible of both; and therefore I do again cry to thee to ſoften my Heart, to melt it into Tenderneſs; and let me be wrack'd and torn to pieces rather than ever willingly offend thee more. Let me never crucify thee again by my Sins, who wert thus crucified out of thine infinite Love for my Sins, but enlarge my Heart to extend and ſtretch it ſelf with all its Force, to be expreſſive of my Love to thee. *Amen.*

O let theſe Nails of thine nail my Heart unto thee for ever, that I may ſtick as faſt and as cloſe to thee as thou didſt unto me when thou waſt thus nailed for me. Nail all my Sins to thy Croſs, and let the Wounds in thy Hands cancel all that Handwriting that is againſt me. Hide me in them, ſave me by them, give me the Virtue of them, print them deeply in my Heart; let them be my Sanctuary, my Safety, my Protection, my Satisfaction, my Life, my Glory. By them let all my Sins be deſtroy'd, by them give me Victory over all Temptations, and by them let me be healed. *Amen.*

And by the Wounds of thy ſacred Feet, nail'd to the Croſs for me, pardon all the evil ways of mine,

mine, and fix my Steps in the Paths of thy Commandments. *Amen.*

O blessed Jesus, who being thus extended, tortured, and nailed, wert rudely hoisted up with and upon thy Cross, between two Thieves, upon Mount *Calvary*, where thou didst hang three long Hours in Pain and Dolour, in Grief and Shame, naked, wounded, bleeding, and extended, for me; so that a Man might see all thy Bones they were so wrack'd, might see them all disjointed by a violent Distortion, whereby thou wast made a living Anatomy. Nor was it, dear Lord, in the less sensible fleshy Parts of the Body, that they did drive in these large Tenters, whereby thou wast fastened to the Cross, but thy Hands and Feet, the most sinewy, and consequently the most sensible Parts of all others: Wherein how rudely they handled thee, appears by that of *David*, for they not only pierced but they digged thy Hands and thy Feet. O how did thy Body's Weight stretch and rend thy Wounds the wider, and so continue with fresh Addition of new Torture; and all this for Man, even for me the vilest of Sinners:

I praise and magnify thy Name.

And I beseech thee give me great Apprehensions of thy wondrous Dolours, which thou didst endure in this Condition. Help me with thy Grace and Spirit to behold thee with a lively Faith, and clear Understanding, hanging, bleeding, and wounded in all thy quick and tender Parts for me. O Lord, how terribly do thy Wounds gape? how fast does thy sacred Blood flow?

O thou who upon Mount *Tabor* wast so gloriously transfigured, how much upon Mount *Calvary* art thou disfigured?

What, O Lord, shall I say unto thee, thus hanging and bleeding for me? Let the Sense of thy Sufferings

ferings carry me out of the World, above the World, beyond the World. O let thy Blood purge me, let it flow into my Reins, and inſpire Life into me; let thy Bruiſes cruſh out all my Corruption. O take me into the deep Senſe of thy Paſſion, put me into the Preſs of thy Correction, crucify me, and kill all my Sins upon the Croſs, that no Sin remain in me. With ardent Deſire I would ſuck and lick up all thy Blood that iſſued from all thy Wounds. O waſh me again and again in it, till I am thoroughly cleanſed: Leave not one Stain or Pollution in me. *Amen.*

O my deareſt Saviour, there was nothing in thee to cauſe theſe Sufferings, but thine own infinite and eternal Love for me; and for my Sins, didſt thou endure all this. My Sins are the Wounds that put thee to Pain; my Tranſgreſſions are the Soreneſs that torments thee; I am the Burthen that rends thee, I am the Labour of thy Torments.

My Jeſus, how low did thy Humility deſcend? How far does thy Love extend? O whither does it aſpire? For it is I that live, and thou that dyedſt; I have done wickedly, and thou haſt been puniſhed; I have committed the Crime, and thou haſt been laid upon the Rack; I grew proud, and thou wert humbled; I was puffed up, and thou waſt extended; Diſtemper'd Affection drew me from thee, and perfect Love drew thee to ſuffer for me; I offended in ſinful Delights, and thou hadſt the Wormwood and the Gall given thee. Since thou haſt thus wonderfully loved me, O turn me all into Love to thee. Let it be ever bitter to me to offend thee, but let it be ever my Delight to ſit at the Foot of thy Croſs, conſidering, meditating, contemplating, and admiring thy Paſſion, and Compaſſion. Let it be tedious, and a Baniſhment to me, to be divided from thee. Let all my

Joy

Joys be in thy Sorrows, and all my Grief be for my Sins. *Amen.*

Fill my Memory with a diſtinct Remembrance of thy Sufferings, and give me a clear Underſtanding in all the myſterious Parts of thy Paſſion. *Amen.*

Turn all my Paſſion into Hatred of Sin and Love of thee, and by this bleeding Paſſion of thine, pardon thoſe ſinful Paſſions of mine which I have been guilty of before thee; kill, crucify, and deſtroy them all for thy Mercies Sake. *Amen.*

O thou who waſt lifted up upon the Croſs on Mount *Calvary* for me, lift up my Heart and Soul to thee; lift me from Earth to Heaven, from the World to thee, to the due Conſideration of thee, thus hanging on the Croſs and bleeding for me. *Amen.*

Thou who waſt placed between two Thieves for me, reſcue me from all thieviſh Society that would ſteal my Heart from thee, and place me in the midſt of Saints and Angels. *Amen.*

By thoſe ſacred Arms extended for me, receive me into thy Almighty Protection, and ſecure me in thoſe Arms of Mercy from all Sin, and from all Puniſhment due unto me for my Sins for ever. *Amen.*

O let thoſe extended Arms of thine, embrace me, claſp me, hold me faſt unto thee for ever. Incloſe me in them, draw me to thee with them: Let me ſuck all the ſacred Blood that flowed from them, let it be all Hony and Sweetneſs, Marrow and Fatneſs, Health and Life to me. *Amen.*

O how grievouſly, with long hanging, were thy Wounds rent wider? and thy Pains ſtill greater? And ſhall not my Heart feel this? Shall I feel neither Pain nor Senſe in ſuch thy ſevere Pain and bitter Senſe? O pierce me, ſtrike me into both. *Amen.*

Dull Soul! ſottiſh, ſtupid and hard Heart! look again and again upon thy Lord, take another View of him yet in this doleful Plight, and try if thou canſt not at laſt be pierced with a true Senſe thereof. O do thou make my Heart to wax warm within me, whilſt I am in Meditation of thee, my Lord. *Amen.*

Give me, dear Lord, a Fountain of Tears to bewail thee, and a Heart with Reverence to approach thee, and with burning Love to embrace thee: Rouze up my Dulneſs to a lively Faith in thee. *Amen.*

Ah! dear Lord, how didſt thou hang there, hungry and thirſty, naked and cold, wounded and rent, weeping and bleeding, racked and tortured, languiſhing, praying, and ſacrificing thy ſelf for me? Give me, dear Lord, a deep Senſe of this thy Love and my Ingratitude, thy infinite Goodneſs, and my great Baſeneſs, ſince without a Senſe, I can have no Feeling, without a Feeling, no Faith, without Faith, no Love, without Faith and Love, no Application or Benefit at all, and without an effectual Application of this thy Paſſion, I can have no Redemption at all. *Amen.*

But, O bleſſed Lord, I thy poor Creature ſigh after thee, O refreſh me; thou art Life it ſelf, O quicken me, for I am dead, and dull, and dry without thee; help me, O thou Strength by which I am raiſed: Succour me, O thou Power by which I am ſuſtained; illuminate me in all the Myſteries of thy Paſſion. O thou Light of the World, by whom alone I ſee Light, diſcloſe thy ſelf to me: O thou Light wherein I live, appear to me: O my Glory, I adore and revere thee thus beſtudded with the Gems and Drops of thy moſt precious Blood. *Amen.*

O holy

O holy Father, since none can come unto thine eternal Son, unless thou draw him, draw me with the Cords of Love, draw me by thine almighty Hand from all the World, to thee and him, and be thou reconciled to me in him; for I here offer up unto thee this bleeding Sacrifice of thy eternal Son, the only propitiatory Sacrifice for my Sins: His Death and Passion is of that infinite Merit, that it is an all-sufficient Satisfaction to thy infinite Justice for my Sins: O therefore let it be as effectual to me as it is sufficient for me, and for his sake be reconciled to me. *Amen.*

O blessed Jesus in all these thy bitter Sufferings for me, there came not one Word of Anger, Indignation, or Bitterness from thee.

I praise and magnify thy Name.

And I beseech thee, let this unmoved Patience of thine, destroy all Impatience in me, and extinguish all my uncharitable Anger: O let me derive Virtue from thee, thus meekly suffering for me, to sweeten my harsh, sour, froward, and peevish Nature: O make me mild and meek, patient and contented, and unmoved too in all Sufferings and Conditions, Crosses and Contradictions: Make me ashamed of, and wholly to avoid all Vexations and Frettings after the Memory and Knowledge of this thine abundant Patience. O bring my hard, stubborn, rebellious Heart into perfect Conformity to thee. *Amen.*

Is any thing too hard for thine Omnipotency? Is any thing beyond the Cure of thy Mercy? Are any Rebellions too great for thee to subdue? Are my Passions too big for thy Power to allay? Are my Wounds too wide for thee to cure and close? Are my Pollutions too filthy for thee to cleanse? Are my Violences too great for thee to calm? my Bitternesses too harsh for thee to sweeten? O no,

no, my dear Lord nothing is too great for thine Omnipotency, and no Tranſgreſſions can exceed the Power of thy Mercy; O make me penitent in the fulleſt manner, that I may have the fulleſt Meaſure of thy Mercy in the Pardon of my innumerable Sins. *Amen.*

Make me ſo to loath them and my ſelf for them, that thou mayeſt yet delight to pity and to pardon me; for I lie down here at the Foot of thy Croſs, where I will ſtill lie begging and beſeeching thee to have Mercy upon me. *Amen.*

O Lord have Mercy upon me, have Mercy upon me, kill my Fury, extinguiſh all my Fierceneſs, moderate all my Paſſions, heal all my Fretfulneſs, ſweeten all my Bitterneſs, deſtroy my Pride, quench my Vain-Glory with thy Humility, and ſubdue my Stubborneſs by thy Meekneſs, cure my Impatience by thy Patience, and forgive all my Diſobedience for the ſake of thy perfect Obedience, and make me to learn all theſe thy imitable Virtues from thee, O bleſſed Maſter, which thou haſt here taught me from the Chair of the Croſs. *Amen.*

O bring my Will into perfect Conformity to thine, all my Senſes into the Obedience of Reaſon, and that to Religion; reduce all my violent Paſſions into Calmneſs and Serenity, and all my Affections to the Love of thee. *Amen.*

For in all the Depths of thy Humiliation, I do adore thee, I admire thy Condeſcenſions, and all the Expreſſions of thy Love. Thou wert ſlain for me, and ſhall I leave thy Body in the Field unregarded? Shall I forſake thee, and go away and be merry with the ſinful World, and leave that only Love and Lover of my Soul upon the Croſs bleeding and dying for me, and yet not regarded by me? Now, dear Lord, let Groans and Sighs

here, in the Sight and Apprehension of thy Love, be desired by me beyond all Melody whatever: O give me the solemn Sorrows of a loving Soul, instead of all the Entertainments of the World, for thine, my Jesus, I will ever be whilst I have any Being. *Amen.*

O thou who hangest upon the Cross before my Eyes all begored with Blood, in inexpressible Dolours, let me see understandingly and feelingly into them all; let me give thee the same Honour and Adoration with which Angels adore thy Godhead in the highest Heavens; since though thy Humanity suffered all these Indignities, yet thy Godhead was never divided from the same, being in Life and Death my Jesus and my God. *Amen.*

O blessed Jesus, whilst thou wast thus hanging upon the Cross, *Pilate* wrote a Title over thee in *Greek*, *Hebrew*, and *Latin*, doing thee Right without understanding it, styling thee Jesus of *Nazareth* King of the *Jews*, that all Nations of the World, being comprehended under those Languages, might know thee and every Tongue confess unto thee:

I praise and magnify thy Name.

And I beseech thee, guide my Hand in all my Writings, to express the Truth in fuller Measure, than my short Reason can attain to. In all my weak imperfect Expressions, give me a strong and perfect Faith, a true and lively Hope, a pure and holy Love. Give me Interest in this Title, be thou my Jesus to save me; make me thy *Nazareth*; so as to flourish in me with all thy Graces, as thou didst flourish gloriously in all thy eminent Virtues upon this Tree of the Cross. *Amen.*

Be thou my King to govern me, and of the poor *Jews* too, whom I beseech thee to bring home to thee; let not those straggling Sheep be

loſt, but make them to believe in thee the Lamb of God, ſlain from the Beginning of the World. Let all Infidels and impenitent Sinners be converted unto thee, and thou who cameſt to ſave that which is loſt, ſuffer not that to be loſt which thou haſt ſaved. *Amen.*

O bleſſed Jeſus, in thy holy Garment was Variety, but no Seam, and therefore the Soldiers caſt Lots for thy Veſture, therein fulfilling the Propheſies of thee, to teach thy Church Unity, and to confirm our Faith more and more in thee:

I praiſe and magnify thy Name.

And I beſeech thee, have Mercy upon thy whole Church, and upon all Chriſtian Kingdoms, Cities, and Families, unite all our Hearts and Affections in one Faith and Love unto thee. Let us not be torn into Sects and Factions, or be divided from one another by Hereſie and Schiſm, but ſeeing we are all redeemed by thee, make us all to believe in thee. O let thy Blood knit together all the Guides of thy Church and Rulers of thy Kingdom, that the Virtue and Merit of it may flow from thee our ſacred Head, upon all thy Members, even to the Skirts of thy People, that all may hold faſt together the Unity of Love in the Bond of Peace: By the Force of thy Love, enforce us to a perfect Love of one another, and all in thee: Be pleaſed alſo to cleanſe thy Church in this thy Blood, from Simony, Sacrilege, Pride, and Covetouſneſs, and all Ungodlineſs. *Amen.*

But, O my bleſſed Lord Jeſus, thoſe great Sufferings of thy Body, were not the greateſt of thy Sufferings; the Torments of thy Soul, were the Soul of thy Torments; the Irons entered into thy Soul: If before thy Soul were heavy unto Death, Oh! how great is the Heavineſs of it in Death? From thy Soul the Deity with-held it ſelf from

delivering thee: From thy Soul thy Father withheld his tender Pity from relieving thee: From thy Soul he withdrew his Power from helping thee: He restrain'd his Bowels from comforting thee: Oh! who shall declare thy Agonies, thy Distresses? Thou art he of whom the Prophet spake, *Surely he hath born our Griefs, he was wounded for our Transgressions, he was bruised for our Iniquities; the Chastisement of our Peace was laid upon him, and with his Stripes we are healed; all we, like Sheep, had gone astray, but God hath laid on him the Iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his Mouth; he is brought as a Lamb to the Slaughter, and as a Sheep before the Shearers is dumb, so he opened not his Mouth. He was taken from Prison, and from Judgment, and who shall declare his Generation; for he was cut off out of the Land of the Living, for the Transgression of my People, was he stricken.*

Thus thy Sorrows were foretold, and thus performed in thee: Thus the Sorrows of thy Soul were enlarged, and there was none to comfort thee.

Therefore by those unknown Sufferings, O holy Jesus, felt by thee, but not fully understood by us, have Mercy upon us, save and deliver us: and for them all

I praise and magnify thy Name;

Beseeching thee by the Merits of them all, to have Mercy upon me, to comfort me in my Sorrows, to strengthen me in my Conflicts, to assist me to overcome all my Temptations, to appease my Fears, to remove my Terrors, to pacify my troubled Conscience with thy tender Mercies and the Assurance of my Salvation: O Lord, remove my Doubts and Diffidences, and make me confidently to depend upon thee, and carefully to serve and please thee. *Amen.*

O my bleſſed Jeſus, my crucified deareſt Lord, all the Compaſſion thou didſt receive from thoſe barbarous *Jews*, were cruel Taunts, Scorns, Deriſions, Inſultings over thee: They deny'd Compaſſion to thee who waſt innocent, which was never deny'd to any Malefactor before; and yet even this deep wounding, cutting Aggravation, didſt thou endure with all Meekneſs and Patience, nothing abating thy Love to us, in ſuffering all that could be inflicted upon thee for us; for when in Deriſion, they bid thee come down from the Croſs, yet thou didſt chuſe rather to try their Fury in tormenting, than to decline the very leaſt, the very worſt, or the extreameſt Suffering they could lay upon thee; therefore till thou hadſt endured all that could be ſuffered, and ſhed the very laſt Drop of Blood for us, thou wouldſt admit of no Mitigation of thy Suffering, ſo great was thy Love to us. O Miracle of Mercy, what haſt thou done for poor ungrateful Man? What Ingratitude does baſe unworthy Man ſhew to thee? I beſeech thee by theſe Indignities caſt upon thee, deliver me from thoſe Deriſions, Scorns, and Reproaches which I have deſerved, and from ſo evil a Nature as to inſult over any that are in Miſery, and if it be thy Will, let me not be inſulted over my ſelf.

Yet whether thou permit this or any other Calamity to fall upon me, ſupport me in it, give me true Patience and perfect Charity under it. *Amen.*

I know, O Lord, to be taken down from the Croſs, is not the Way to Heaven, and therefore I beg not to be exempted from it, but to be ſupported under it: I know thou couldſt both have ſaved thy ſelf and others, but thou didſt chuſe to loſe thine own Life to give the more copious Redemption unto others.

Save me therefore, O thou blessed Saviour of the World, who by thy Cross and precious Blood, hast redeemed me, help me, I beseech thee, O Lord God of my Salvation. *Amen.*

I adore thee, invoke, and beseech thee, O my dear crucified Saviour, to crucify all Sin in me: I beseech thee again and again, O thou Love of my Soul, to come into me and fill my Heart with the Love of thee. *Amen.*

I am ashamed to live in Pleasures and Diversions, seeing thee thus crucified and put to Death for me: and shall I pass my Time in sinful Delights, seeing thee thus tortured and tormented for them? Dost thou die to extinguish my Sin? And do I yet live in Sin? Is not this, if it were possible, to crucify thee again? O horrid Ingratitude! my Heart bleeds to see thee thus bleeding for me, and for that I have so heinously, so very heinously sinn'd against thee. O make me highly ashamed in whatever respect to offend thee any more, who hast been so infinitely gracious to me. *Amen.*

Thou in all thy Torments hadst no other Bed but thy Cross: And shall I think of my Sins which caused these Torments to thee, in a Bed of Ease? if so, let it be with Sorrow too. Thou hadst no Pillows but Thorns: And shall I tumble and wallow in sinful Pleasures?

Thou hadst no Rest but Nails, Wounds, and Bruises: And shall I ever rest one Moment in Sin? Thou hadst no Company but Thieves: And shall I disdain the Poor? Thou hadst no Comfort, but wast treated with Scorn and Contempt: And shall I be displeased with Derisions, if suffered for thee? Thou hadst no Cloathing, but Nakedness: And shall I desire to be gorgeously apparelled, or deny to submit to naked Poverty for thee? Thou hadst no Ease, but Plenty of Torments: And would I have nothing

nothing but Eaſe and Pleaſures? No Cordials but Vinegar and Gall: And do I deſire, and am I uneaſy for want of, dainty Food? Thou hadſt no Odours but Stench: And ſhall I be nice and delicate?

Thy Water was Tears, thy Bath was Blood: And would I ſwim in a Deluge of voluptuous Pleaſures? No, my dear Lord, be it far from me to have this Deſire of Diſparity with thee; let me by a Life of Mortification, expreſs that I am crucified with thee unto the World, and the World unto me. And inaſmuch as I ſee thee thus languiſhing, fainting, weeping, and bleeding for me, I will no longer revel out my Time in Pride, or Vanity, but thy Grace aſſiſting, I will give thee better Service, more Thanks for thy redeeming Love, than to caſt thee thus out of my Memory: I will live in Conformity to thee, help me with thy divine Aid, for I will have no Joys but in thee, and I deſire to forſake the World to enjoy thee. O happy Change! *Amen.*

O bleſſed Jeſus, whilſt I am ſtill eying thee, I now ſee with the Eye of Faith, that thou art almoſt over-whelmed with Grief, thy Countenance changed, thy Speech is almoſt ſpent, thy Blood almoſt all run out, and yet thou ſtill bleedeſt and groweſt more faint, my Sins and thy Love drawing thy Blood and Spirits from thee to the very laſt Remainder of them. But O thou Love and Life of my Soul, how ſhould Sorrows and Faintings end in thee, ſeeing that Sins and Offences have no End in me? Thou didſt grieve indeed, not for thy Pains, but for my Sins; not to ſee that thou muſt die, but to ſee that my Sin doth ſtill live within me, notwithſtanding thy Death: It was not thy Torments, but my Ingratitude that ſo ſadly oppreſſed thee; and yet amidſt all thy Torments and my grievous Provocations, and all the outra-

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gious Offences of those that crucified thee, and of all Sinners that offended thee, thou didst graciously pray to thy Father for thine Enemies, beseeching him, and saying,

The First Word.

Father, forgive them, for they know not what they do. O infinite Goodness! O inexhausted Mercy! I beseech thee instruct me to understand the Depth of this stupendous Charity.

Dost thou make Intercession for thine Enemies, thy Murderers, who put thee to the most violent and intollerable Tortures and Agonies? Dost thou excuse those that accused thee, defend those that condemn'd thee, and pray for those that persecute thee, and save those that kill thee? O mighty Redeemer! Dost thou give thy Hands to those that bind them, thy Feet to those that nail them, thine Eyes to those that blind thee, and thy very Heart to those that pierce thee? and now, after all this, pray for those that crucify thee?

O unheard of Love! O indefatigable Mercy! O tender Pity! Transcendent Clemency! Shall ever any Rancour, Envy, bitter Anger, Malice or Revenge, remain in me, or in any Christian that hath seen this Example of Clemency in thee?

O my Lord, destroy these Vices out of us, and implant all these thy imitable Virtues in us, by the Force of this Example, and Operation of thy holy Spirit, for thy Mercies sake. *Amen.*

O blessed Jesus, in thine own Concernments thou delightedst more to exercise thy Patience and Silence, than either thy Power or Eloquence, and yet for us thou didst employ and expend all thy Forces. The Jews made thy House of Prayer a Den of Thieves, but thy Love to us, and the San-

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ctity that was in thee, hath made that Den of Thieves a Place of Prayer: I praise and magnify thy Name.

And I beseech thee, since thou hast sanctifyed that Dunghil *Golgotha* with thy Sorrows and Sufferings, where all Thieves are wont to be executed, cleanse the Dunghil of my Heart from all Impurity; for what Place is there so foul that thou canst not cleanse? what Place so contemptible that thou canst not dignify? what so corrupted that thou canst not renew? Seeing thou wert now praying on Mount *Calvary* for Sinners, O therefore cleanse, purify, and renew my Heart, and make me a Temple of Praise and Prayer. *Amen.*

Alas! dear Lord, every Sinner is ignorant what he doth when he offends thee, he little considers whom he offends; what he loseth, whither he runneth, whom he forsaketh when he falls into Sin: Only by sad Experience he afterwards finds, that it is an evil and a bitter thing, yea the most evil and bitter thing in the World, to forsake thee by Sin, and to be forsaken of thee for it. O let this never be my Portion. *Amen.*

I beseech thee teach me also from this thine holy Example to do Good to those that hate me, and to pray for those that persecute me. *Amen.*

But, O most gracious Lord, and my all-seeing Judge, tho' I am included in this Prayer, both amongst those that crucified thee, and also many times among those that know not, or at least consider not what they do, when they Sin against thee; yet thou who knowest all things, knowest I have sinn'd against Knowledge, as well as by Sins of Ignorance against thee. For alas! I have been sensible what I have done, when I have sinned against thee.

I have

I have known that I have sinned against thy redeeming Love, even then when I have sinned against thee. I have remembred thine Omniscience, and yet I have sinned against thee. I have remembred thine Omnipresence, and yet I have sinned against thee. I have remembred also thine Omnipotence, and yet have not fear'd, or trembled before it; but against all this Knowledge and Remembrance of thee have I been so bold, so base, as to sin against thee. So that I have too much known what I did when I committed those Sins, and therefore justly deserve to feel that Power of thine destroying me, which I did not yield unto restraining me. I have forfeited all those Mercies I have despised, I have incurr'd all those Judgments I regarded not, and do deserve all Shame and Confusion here, and everlasting Damnation hereafter.

But, O Lord, *there is Mercy with thee, therefore shalt thou be feared*; there is Mercy with thee, therefore shalt thou be praised; there is a Satisfaction made to thy Justice, therefore shalt thou be *justifyed in thy Saying, and clear when thou art judged*, from all Injustice, when thou shalt have Mercy upon me. Because thou, my Saviour, hast dyed for me, I trust thou wilt not cease to be merciful to me. Thou hast said, that *if we confess our Sins, thou art faithful and just to forgive us our Sins*; yea tho' our Sins be *as red as Crimson, thou shalt make them as white as Snow; tho' they be as Scarlet, thou shalt make them as white as Wool.*

Thou hast said, that tho' we have sinned, yet *we have an Advocate with the Father, even Jesus Christ the Righteous, and that he is the Propitiation for our Sins.*

Thou hast bid all that *are weary and heavy laden to come unto thee, and thou wilt give them rest.*

Thou

Thou wast bruised for our Sins, thou wast broken for our Iniquities; and the Lord hath laid on thee the Iniquities of us all.

Therefore trusting in these thy gracious Promises, believing in thy infinite Mercies, relying upon thine all-sufficient Merits, I come unto thee, I hope in thee, I cast my self upon thee, and thine infinite Goodness and Mercy. For tho' I have sinned, yet thou hast satisfyed; therefore forgive me, forgive me, dear Jesus, all my Sins, and reconcile thine offended Father to me. *Amen.*

And O most holy, tender, and compassionate Father, hear, I beseech thee, thy Son's Prayer for me, and in him be pleased now to be reconciled to me; vouchsafe in him to be at Peace with me; and, O blessed Spirit, come and apply all my Saviour's Merits to me. *Amen.*

The Second Word.

O blessed Jesus, thou didst endure one of the Thieves that was crucified with thee to abuse, blaspheme, and deride thee, and yet at the very same time didst shew a Miracle of Mercy in pardoning the other that confessed thee, saying, *To Day shalt thou be with me in Paradise:*

I praise and magnify thy Name.

And I beseech thee behold me with the same Eye of Mercy as thou didst this Thief; let me in this very Day of my Life be in the very Paradise of thy Grace here, and in the next, in that of thy Glory. *Amen.*

By this thy Mercy shewed to this penitent Thief, soften the Hearts of all impenitent Sinners; melt us all into Contrition, and heal us by a most effectual Conversion. *Amen.*

I desire to be such a Thief as may steal from thy Blood all the Merits thereof, from thy Heart that

Love and Kindness that made thee die for us, and from thy Death the Assurance of eternal Life. I yield my self, with this good Thief, to be crucified with thee, and for thee; I confess with him, that all this, and much more, is the just Reward of my Sins. Therefore, O Lord, remember me, pity me, wholly convert me unto thee. *Amen.*

Have Mercy upon all my Friends and Relations, and powerfully, mercifully, and graciously convert them also unto thee. *Amen.*

Convert, if it be thy holy Will, all the Unconverted, strengthen the Weak, confirm the Strong. *Amen.*

I acknowledge thee, with this good Thief, to be my Lord and my God; I believe, I trust, and depend upon thee, as my only all-sufficient Saviour; I adore thee with as much Veneration, seeing thee crucified, as I can seeing thee glorified.

Have Mercy upon me, O blessed Jesus, as thou hadst Mercy on this penitent Thief, and pity my Misery; have Mercy upon me, and enable me to overcome all my Sins; let them be crucified, and never live in me more. *Amen.*

I desire to live only unto thee, and in every Breath to give Honour unto thee; I desire to employ all my Might and Power in serving thee; I desire to be thine, and only thine. O lift up my Heart, my Mind, my Soul, and all my Affections unto thee: Free me, I beseech thee, from all sinful Passions, and fill me wholly with divine Affections. *Amen.*

Tie my Liberty to the Cross; let thy Service be my only Freedom, and thy Love and Mercy my only Joy. *Amen.*

The Third Word.

O blessed Jesus, who notwithstanding all thy Troubles

Troubles didst take Care of thy holy Mother, and St. *John*, saying to her, *Woman, behold thy Son*, and to him, *Behold thy Mother*; in these Words commending them unto each other:

I praise and magnify thy Name.

And I beseech thee enable me, in the midst of all my Troubles, to retain a quiet Mind, that I may never be so involv'd in Passion as to forget or neglect my Duty to thee, or any Relation I stand in. *Amen.*

Be pleased to take Care of our Mother the holy Church, and provide such holy Pastors, as may with abundance of Love, Duty, Zeal, Pains, Care, Learning, Prudence, and Knowledge, serve both thee and her. *Amen.*

Enable me, with thine own holy Mother, to weep at the Foot of the Cross also, that thou mayest in Mercy take Care of me too, and comfort me in all my Misery. O that I could feel thy Sufferings as she did; and love, serve, and please thee as she did. O give me her Love, her Sorrow, her Piety, her Devotion, her Humility, her Meekness, her Modesty, her Faith, her Obedience, and intire Resignation to thee. *Amen.*

The Fourth Word.

O blessed Jesus, having hung thus long upon the Cross in Tortures, the worst that could by Malice be invented, and by all evil Powers inflicted; yet were thine inward Sorrows greater than all, and therefore didst thou at last cry, *My God, my God, why hast thou forsaken me?* For now thy Father's Presence was wholly drawn from thee, the Angels were terrified from ministring unto thee, the Weight of thy Father's Wrath lay heavy upon thee, the Burthen of our Sins most cruelly oppressed thee. Thy eternal Love to redeem us brought all this upon

on thee: Well therefore mighteſt thou cry, *My God, my God, why haſt thou forſaken me?*

O holy Father, let this thy Son's Cry penetrate thine Ears, and move thee to have Pity on me, for whom thine only Son made this doleful Cry unto thee. Do not, O do not forſake me, becauſe this thy moſt beloved Son was forſaken by thee, to the End that thou thy ſelf mighteſt never forſake me. Lord of all Mercy, Life, and Power, ſhall he be forſaken, and I too for whom he was forſaken? My Sins, my Sins were indeed the Cauſe of this thy Dereliction of him: O let them never cauſe thee to forſake me, but for his ſake pardon them; fill me with Abhorrence of them, with Care againſt them, and enable me to forſake them all. *Amen.*

The Fifth Word.

O bleſſed Jeſus, who being burnt with Sorrow, and almoſt drain'd of all thy Blood, didſt ſay, *I thirſt:*

I praiſe and magnify thy Name.

And I beſeech thee make me to hunger and thirſt with a moſt inſatiable Deſire after thee, and the Salvation of Souls: And O that thou wouldeſt pleaſe to make me any way inſtrumental therein, that I might ſee thy Thirſt ſatisfyed, and mine delighted and inebriated daily with the Converſion of Souls. *Amen.*

O dear Lord, infuſe this Thirſt into thoſe who have no Deſire of thee, or heavenly things; encreaſe theirs who have it, and ſatisfy abundantly all their Longings. *Amen.*

By the Virtue and Merit of this Thirſt fill me with it, and make my dear, dear Friends, who want it, to abound with this holy Thirſt after thee. Fill that excellent Soul, my d. H. whom I moſt deſire thou ſhouldſt: O fill him, and all my other dear

Friends, full of the Apprehensions of thy divine Presence, and Affections answerable to those Apprehensions: Fill them and me with all thy heavenly Graces, give us all earnest Desires and earnest Endeavours to attain thee, and satisfy us all with the full Possession of thee. *Amen.*

O blessed Lord, and dearest Saviour, in this thy great Necessity thou didst find no other Offer than a little Vinegar to relieve thee; those cruel Jews still adding more Misery to thine Afflictions. All which thou didst still bear with incomparable Meekness:

I praise and magnify thy Name.

And I beseech thee deliver me from the Cruelties of evil Men, or from being cruel my self to any; that I may never deride any in their Distresses, but to my Power serve all. *Amen.*

And let this Vinegar and Gall, given unto thee, quench all Desires of Delicacies in me, and imbitter all sensual Delights; let it prove medicinal and healthful in curing the peevish Curiosity and Niceness of all those who are delicate in Meats and Drinks, and all sinful Excess whatsoever. *Amen.*

The Sixth Word.

O blessed Jesus, when thou hadst fulfilled all Prophesies, and legal Observations which prefigured thee, the Ceremonial Law ended, the Moral Law obeyed, Satisfaction made for our Sins, and our Salvation wrought by thee; then didst thou say it was *finished:*

I praise and magnify thy Name.

And I humbly and earnestly beseech thee to finish also my Course of sinning against thee. O Lord put a stop to it, and to me therein, and let all my Transgressions have an End; let them all be slain with thee, and so killed in thy Death, that they

they may never live in me any more. But if here I cannot live holy without Sin, yet, I beſeech thee, never let it reign in me. Let my *Life be hid with Chriſt in God*, let it be *finiſhed* with thy Grace, and perfected in thy Glory. *Amen.*

O thou, who after thy weary Conflict couldſt overlook the Deſpight of Men, the Wrath of God, the Law of Sin, the Bonds of Death, and the Gates of Hell; and ſeeing Death and Hell, and Sin, lie gaſping at thy Feet, mighteſt well ſay, all this being endured and done, *it is finiſhed*, and ſafely commend thy ſelf into the Hands of thy heavenly Father, ſaying,

The Seventh and laſt Word upon the Croſs.

Father, into thy Hands I commend my Spirit. Which Words having ſaid, with a loud Cry thou didſt *give up the Ghoſt.*

O my Jeſus, I lay down all my Sorrows at thy Feet; I beſeech thee, if it be thy Will, finiſh them too; however, for thy Mercies ſake, finiſh all my Courſe of ſinning againſt thee. *Amen.*

I ſee, dear Lord, there is no Suffering ſo great but thou canſt finiſh it, both for thy ſelf and thy Servants. Though the wicked Crew had tired themſelves in vain with their own Malice, yet never could they provoke thee in all thy Sufferings to any Expreſſion of Anger, or unto the leaſt Impatience; but thou didſt triumph over them upon the Throne of the Croſs, from whence, upon the Surrender of thy ſelf into thy Father's Hands, thy Soul paſſed into the State of Glory:

I praiſe and magnify thy Name.

O my Soul, what an Example of Patience is here? What a Bill of Payment, dear Lord, haſt thou diſcharged here? What an Acquittance haſt thou given me here? Bleſſed be thy Name, bleſſed be thy Mercies, for doing that for us which we

could not do for our ſelves. O that I could find out thine infinite Love, and comprehend it, conceive it, feel it. O that I could enter into thy flaming Heart, that my Heart might be filled with ardent, abundant, inceſſant, Love for thee; Oh that I could love, as I am, and was beloved. *Amen.*

Thou, moſt bleſſed Lord, didſt cry with a very ſtrong *loud Cry* when thou *gaveſt up the Ghoſt*, to ſhew both thy Courage and thy Power, who didſt lay down thy Life freely, and of thy ſelf willingly yield up the Ghoſt; no Force of Enemies, but Force of Love, taking the ſame from thee:

I praiſe and magnify thy Name.

And I beſeech thee, if need be, or thy holy Will call me thereunto, make me as freely ſacrifice my Life to ſerve thee as thou didſt thine to redeem me; and grant that at my laſt Hour I may commend my Soul into thy Hands, and do thou receive it into Life everlaſting. *Amen.*

And I do, in Life as well as in Death, deſire to commend my Soul unto thee. I beſeech thee receive me now, and ever, into thine Almighty Protection, and deliver me from all Dangers both of Body and Soul; above all, from Sin, and from dying in Sin. *Amen.*

Heal, I beſeech thee, with the Wounds of thy Body, the great and grievous Wounds of my Soul, and by thy ſacred corporal Pains deliver me from all my ſpiritual Evils: O let them no longer remain in me. Deareſt Saviour, crucify my Sins this very Hour in thy Death, drown all my Paſſions in thy moſt precious Blood. O let this Death of thine ſatisfy for all my great and grievous Tranſgreſſions. *Amen.*

O how great in Mercy, how abundant in Compaſſion waſt thou, thus to dye for me? How great in Majeſty, how terrible in Power? For now did

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the Heavens wax dark, the Veil of the Temple rent aſunder, the very Stones clave, and the Dead aroſe.

How great was thy Power in thy Death, to produce ſuch Wonders by it, in it, after it? How far did thy Merits and Power extend? Even to the Sun in the Heavens, to the Veil in the Temple, to the Holy of Holies, to the Dead in the Graves, to the Centre of the Earth, to Hell beneath; yea, to the very Hearts of the Impenitent. For the Centurion now was convinced and converted.

Thou haſt reconciled all things in Heaven and Earth by the Blood of thy Croſs, haſt united Jews and Gentiles into one, and wilt thou not then extend all thy Merits unto me? O reſtore me, and let thy Merits reach to me too, who am dead in Sins, and dull in thy Service; whatever little Life I have, in my Nature I am dead, and therefore I owe all my Life of Grace to thee. O convert me powerfully, unite me inſeparably unto thee, eſtabliſh me firmly in the State of Grace, and bring me unto the Life of Glory. *Amen.*

But, O my deareſt Lord, after all theſe glorious and mighty Effects of thy Paſſion, I find my ſelf dry, dull, and even dead, without any lively Reſentments of thy Almighty Love, or of thy Death at all; my Heart is harder than a Stone, that can neither rend nor tremble, melt nor move, at thy infinite inexpreſſible Love. O thou who didſt rend the Earth, be pleaſed to rend my Heart; thou who didſt rend the Heavens, and come down, mollify my hard Heart with the Spirit of Devotion; raiſe it out of all its Corruptions, ſay unto it, *Awake thou that ſleepeſt, ariſe from Death, and Chriſt ſhall give thee Life and Light.* Thou haſt promiſed to *turn our Hearts of Stone into Hearts of Fleſh.* O fulfil this thy Promiſe for thy Mercies ſake, for my Heart is yet a Stone; it is a vile, hard, unre-

lenting Heart; ſoften, ſoften it I beſeech thee. It is an evil and a bad Heart; Lord make it a righteous and a good one. It is an unkind, an unworthy, ingrateful Heart; make it a loving, worthy, and a grateful one. It is an unſtable and an unfaithful Heart; O Lord, make it conſtant and ſtable, and faithful unto thee. It is a forgetful, dull, drowſie Heart; O make it a lively, quick, and mindful Heart of thee. It is a dirty, droſſy, foul, polluted Heart; do thou cleanſe, purge, refine, and renew it unto thee. It is a froward, peeviſh, perverſe, and angry Heart; make it humble, meek, patient, and flexible unto thee. O dear Lord, pity, pity me, and hear me complaining of this hard Heart unto thee. *Amen.*

For is not my Heart harder than any Stone, and tougher than any Flint, ſeeing neither thy dolorous Paſſion, nor infinite Love can rend it? O Lord, ſoften, ſoften this hard Heart of mine, and melt it into Sorrow and Love to thee. *Amen.*

Make me now preſent with thee in the moſt enflam'd Love, Zeal, and Devotion that ever any Soul had to thee. Shall nothing move me! Here's Sorrow, never the like; Dolour, never the like; Love, never the like; Sins, never the like; And ſhall not all this move me? No, nor yet do thy Corrections ſoften my Obſtinacy ſometimes at all, nor thy Virtues deſtroy my Vices, nor the Example of all thy Patience cure my impatient Peeviſhneſs and Frowardneſs at all, or at leaſt not ſo but I fall again. O my Jeſus, is not my Caſe deplorable whilſt it is thus? And what Hope or Help have I but only in thee? Seeing then thy dolorous Death and dreadful Voice was able to break the Rocks in Pieces, O let the Senſe thereof break my Heart in Pieces too. O why didſt thou cleave the Stones of *Judæa*, and leave my Heart obſtinate

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and ſtony? O why didſt thou rend the Mountains and Rocks, and leave my poor Heart hard and ſtony ſtill? O hard Heart! harder than any Stone; the very Stones who have not any Senſe, nor were redeemed, have yet more Senſe than thou haſt; for they break in Pieces at thy Saviour's Death, and thou remaineſt whole without any worthy Senſe at all. O dear Lord, thou only King of Hearts, who with one Look of Mercy, one Touch of thine omnipotent Fingers, canſt turn and melt all Hearts unto thee, diſſolve mine now into Tears for offending thee, into Love for thy grievous Sufferings for me, into fix'd Obedience and Conformity to thee: But ſtill, even ſtill my Heart's a Stone: I cry unto thee for a Heart of Fleſh, but thou heareſt not: Thou haſt promiſed to give us Hearts of Fleſh, and to take away our Hearts of Stone: Wilt thou not make good this thy gracious Promiſe? Can Truth it ſelf, and the Hope of *Iſrael* lie? If Softneſs be thy Gift, and Tears and Tenderneſs come from thee, communicate theſe thy Gifts unto me. O Lord, pardon my want of Tears, for thy Son makes good my want of Tears with ſtore of Blood: Pardon my Drineſs, and melt my Hardneſs towards thee: Make my Heart to think, meditate, conſider, contemplate thoroughly, deeply, ſeriouſly, and profoundly of thee, that I may yet feel and taſte, love and admire what thou haſt ſuffered for me. *Amen.*

But alas! my dear Lord, I can no more feel thy Sorrows than endure them: I can no more feel the Hainouſneſs of my Sins as I ought, than ſatisfy for them. O thou tender and compaſſionate Lord, who didſt not only ſorrow, but bleed and die for me, open mine Eyes and Underſtanding in reſpect to thy Sufferings; for I can no more throughly, and with due Affection, underſtand

them, than undergo them; no more feel them as I ought, than rightly underſtand them; but this I ſee, that for the almoſt infinite Sins of almoſt infinite Men, committed againſt an infinite Majeſty, in almoſt infinite Ages, thou haſt ſuffered in, and made Attonement by, thy Death and Paſſion: But alas! neither I nor all the celeſtial Spirits, are able to ſee and feel the Depth of thy Dolours. Therefore by all thine unknown Sufferings felt by thee, but never ſufficiently underſtood by us, have Mercy upon me, and all thy faithful Servants; and make us as much as we are able and capable, to weep and bleed with Sorrow for our Sins in love to thee, who waſt thus heated in the Flames of Love for us. *Amen.*

O how great and grievous, how deadly were our Sins, which coſt the Son of God ſo much Sweat, Blood, Pains, Dolours, and Torments? How far were our Souls gone, that could not be redeemed at a leſſer Price? But alas! we little know or remember the Price of a Sin, but thou, O bleſſed Saviour, didſt, and felt, and paid for it too. O purge my Soul, that I may ſo far ſee the Hainouſneſs of Sin, that I may rather be torn in Pieces, than ever willingly or knowingly commit one Sin more. *Amen.*

And now, bleſſed Lord, as I beheld thee hanging pale, and dead for me, I ſee Malice purſue thee even after thy Death; one of the Soldiers thruſting thee through with a Spear, that the Water and Blood of thy Heart might all run out, both to declare thy abſolute Death, and to impart the Merits thereof in thy Sacraments to thy holy Church:

I praiſe and magnify thy Name.

And I beſeech thee, pierce my Heart again and again, with a ſharp Senſe and deep Sorrow for my Sins,

Sins, which cauſed this Water and Blood to be ſpilt by thee; and yet with the more keen Arrows of thine infinite Love, do thou wound and quicken me: O let this Spear paſs quite through my Heart to fix it faſt unto thee: Open this Gate of Mercy which thou didſt permit to be opened in thy holy Side; open it evermore, that I may ſee into thy very Heart: And tho' my Sins have deſerved that it ſhould be ſhut againſt me, yet let thy Mercy open that, and all thy other Wounds, to heal, hide, and receive me; for thy Wounds are my Sanctuary, thy Mercy my Refuge, thy Death my Life. O receive my Heart into this Hole of the Rock that was made for me: O there will I live, there will I dye, there will I delight to dwell; O let me ſuck and draw Life from thee the only true Fountain of Life: O waſh me in this perfect holy Water indeed. Theſe Wounds of thine are my Comfort in Trouble, my Haven after Shipwrack, my Hiding-place in Danger, my Support here, my Aſſurance of Glory hereafter, and O that I may ever live to admire and praiſe thee for them. *Amen.*

O thou Fountain of eternal Life, Spring of Joy, Well of Conſolation, and Ocean of all ſpiritual Satisfactions, let the holy Streams of Water and Blood, running from thy ſacred Side, quench and extinguiſh all Sin in me. *Amen.*

Let it refreſh my Thirſt with abundance of Satisfaction in thee. *Amen.*

Let it ſoften my Hardneſs, and make fruitful my Barrenneſs, and do thou make me inebriated with divine Love, with drawing and drinking of this Blood and Water of Life which guſhed out of thy ſacred ſide for me. *Amen.*

Make me ſo in love with this Withdrawing-Room of thy Love, with this Entrance into thy Heart

Heart thou haſt by this Wound given me, that I may refuſe all the vain Complacencies of the World, which would withdraw me from this Intereſt and Reſidence in thee. *Amen.*

Lord, I heartily refuſe all Societies, to live thus within this Paradiſe of thy Love; I deſire none but ſuch as love and delight in thee, or will be brought to thee. I deſire none and nothing but thee, and in order to thee; for all Satisfaction lies in thee: I can find none in any thing elſe but thee: I languiſh after thee, and none but thee: I deſire to creep into this Hole of thy Side, and there to lie cloſe to thee and to abide for ever. O nouriſh me in it, ſecure me by it, fill me with the Love that opened it for me, and I will return it with all I am, have, and can be unto thee. *Amen.*

O holy Father, look upon thine only Son hanging upon the Croſs for me, and for his ſake have Mercy upon me; be reconciled to me in him, by him, through him; for by his Merits only do I approach to thee. Look how he bows down his Head in all Obedience to thy Juſtice, dying, and with his infinite Merits ſatisfying for my Sins, and for his ſake pardon and forgive them all to me. *Amen.*

O holy Father, behold his Arms ſtretched out for me, and for his ſake receive me into thy Mercy, and let my deareſt Saviour hold me faſt in them for ever. *Amen.*

See, O holy Father, his bored, nailed, and bleeding Hands, and forgive me all the Sins of my ſinful Hands. *Amen.*

Behold his pale Face, and forgive me all my crimſon Sins. *Amen.*

Behold his Head covered with Gore-blood, and fill my Underſtanding with all things good, and pardon all the Errors of it. *Amen.*

Behold

Behold him defiled with Spittle, and forgive me all my filthy Defilements wherein I am polluted before thee. *Amen.*

Behold his Tears, and let his Tenderneſs make Satisfaction for all my hard Heartedneſs, and for my Sins. *Amen.*

Behold him crowned with Thorns, and crown me with thy everlaſting Kindneſs. *Amen.*

Behold him wounded and heal me, derided and pity me, tortured and eaſe me, afflicted and comfort me, dead and revive me, and let his piercings move thee to love and relieve me, ſince he endured all this for me. *Amen.*

And now my deareſt Father, I give humble Thanks to thee for this Death and Paſſion, Merits and Salvation given me by thine own only Son: I beſeech thee, make it as effectual to me as it is all-ſufficient for me; and let me pay thee an Obedience as far as I am able, anſwerable to this thine infinite Love, and with a Fear anſwerable to thine exact Juſtice that required the Satisfaction of thine only Son's Death for me, and enable me to love, live, and ſerve thee, obediently, humbly, and faithfully for ever. *Amen.*

And now, my deareſt Saviour, thou Lord of Life, and only true Phyſician of our Souls, I direct my Prayer to thee, and beg the Efficacy of thy Merits, Gifts, and Graces unto me. *Amen.*

I come to lay open all my Wounds and Sins before thee, that thou mayeſt graciouſly have reſpect unto them, and mercifully touch and heal them all. *Amen.*

O bleſſed Jeſus, be pleaſed now to look in Mercy upon me and heal me, for thou waſt crucified that I might live, be thou the Phyſician of my wounded Soul, and heal me, for none elſe can. *Amen.*

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Let thy Humility heal my Pride which overthroweth me; thy perfect Goodneſs and Sweetneſs heal me of all my Envy and Rancour which eateth and rotteth me: Heal me, by thy perfect Patience, of all my Anger, which waſts and feſters me; heal me by thine incomparable Temperance, of all Exceſſes in Meats and Drinks which deaden and dull me: Heal me by thy Self-denial, of all my Self-will and Senſuality, which corrupteth me: Heal me by thy perfect Recollection and Holineſs of Mind, of all my vain or evil Thoughts which diſturb me: Heal me by thy perfect Contempt of this World, of my Solicitudes for it, which diſtract me: Heal me by thy Prudence, of my Raſhneſs which fools me; by thy Gentleneſs, of my Violence which wracks me; by thy Evenneſs of Spirit, of my Tranſports, which ſhame and diſtract me: Heal me by thy Staidneſs, of my fooliſh Levity and Mutability: Heal me by all the Auſterities of thy Life, from all the Softneſſes and fond Indulgencies of mine, that I alſo may endure Hardſhips for thee. O make me ſweetly, quietly, and contentedly to repoſe in thee amidſt all the Injuries or Diſturbances of the World: Heal me by thy perfect Love of all the Defects that are in my Love: Heal me, by thy conſtant Zeal in thy Father's Service, of all my Coldneſs and Intermiſſions in the Performance of my Duty. Heal me by thy intenſe ſerious Spirit in thy Devotion, of my miſerable careleſs Diſtractions in mine. Deliver me from all my wandring Deſires, irregular Affections and Diſcompoſures, in my Addreſſes to thee; from all the Vanities of the World, and all other Temptations which would withdraw my Mind from thee. Make me as a weaned Child, even as one perfectly weaned from all worldly Deſires before thee. Deliver me, if it be thy Will, from the Power of evil

vil and malicious Perſons that would hurt me: Heal my Body of all its Infirmities, and my Soul of all my great Iniquities. Let thine infinite Mildneſs heal me of all my fierce Reſentments, and make me endure Contradictions as eaſily as thou didſt. Heal me of all my unneceſſary Doubts, Difficulties, and ſinful Diffidences. Heal me by thy Meekneſs of all my moroſe Peeviſhneſs, of all my ſad, dark, melancholy, diſtruſtful Fears; and make me with an humble Confidence wholly reſign my ſelf unto thee, to truſt and depend upon thee. Heal me of all the Evils of mine Eyes in ſeeing, of all the Evils of mine Ears in hearing, of all the Evils of my Hands in acting, of all the Evils of my Tongue in ſpeaking, of all the Evils of my Heart in any evil thinking, of all the Niceneſs of my Palate in taſting, of all my Impatience in bearing and forbearing, of all my Bitterneſs in reprehending and reproving: Heal me, dear Lord, by all thy Virtues, of all my Vices, and waſh me clean in thy Blood. *Amen.*

O make me an apt Scholar in thy School of Virtues; change my Nature, cleanſe and ſanctify it for ever, and deliver me from all Sin, and from all Occaſions of Sin. Truſt not my Soul in my Hands, but ſecure it in thine. O deareſt Lord, behold me with Pity, and heal me of all theſe Diſeaſes and Leproſies I have laid before thee, for I am ſorely diſeaſed with them all; let thy Blood waſh me clean from them all: And to the Honour and Glory of thy Merits, Death, and Paſſion, be aſcrib'd my Converſion, Redemption, and Salvation. *Amen.*

Thus have we taken a View of our Saviour's Life and Death. And though it ſhould be our chief Care and unwearied Endeavour to be conformable to him therein, that from this Pattern we ſhould draw all our Labours, by this Image we

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ſhould paint our Souls, with this Level we ſhould meaſure our Acts and Life; yet, O bleſſed Lord, if we meaſure our ſelves by the Rule of thy holy Life, how filthy will our Life appear to be? How unclean is even our Cleanneſs before thee? O how angry our Meekneſs, how proud our Humility, how ambitious our Poverty, how mercileſs our Mercy, how light our Tears, how feigned our Grief, how cold our Pity, how dead our Charity, how dull our Piety, how diſtracted our Prayers, how weak our Devotions, how diſobedient our Obedience, how inconſtant our Perſeverance, how blind our Judgment, how corrupt our Affections, how ſtubborn our Wills, how fruitleſs and unprofitable, how ſinful and unfaithful, is our whole Life? For this I bluſh, and am heartily aſhamed, and moſt humbly beg Pardon for what is paſt, and Grace and Ability to amend for the time to come. *Amen.*

Chriſt's Burial.

AND now, bleſſed Saviour, having ſeen thee by the Eye of Faith, and thy Mercy, hanging dead and wounded, as well as I did behold thee living and crucified for me, methinks I ſee good *Joſeph* of *Arimathea*, thy holy Mother, and St. *John*, coming to the Croſs, and taking thee down; among whom alſo, tho' I am here, yet am I giving thee humble Thanks for all this that thou haſt done for my Soul; and for that Light of Faith thou giveſt me, in thus firmly believing abſent things, with as much Aſſurance as if they now lay before mine Eyes. For theſe, and all thy Mercies,

I praiſe and magnify thy Name.

And I beſeech thee take me down from all the Pride and Vanities of the World, from the Pillar of

of Self-conceit and Stiffneſs of Will; take me down from all Errors, Vices, and Corruptions of my bad Nature, that I may allow of nothing that ſhall offend thee, but from my Soul may renounce and deſire to forſake all things that are diſpleaſing to thee. *Amen.*

And whereas, deareſt Lord, thou art now taken down from thy Croſs, and that I can by the Eye of Faith and Reaſon look nearer upon thee, O what a Man of Sorrows, what a doleful Spectacle do I behold thee! How pale, wan, and extenuated, mournful and doleful, is thy Face? thine Eyes ſunk, thy Temples furrowed with the Thorns. O the Gaſhes, and deep Wounds of thy Shoulders and Back, opened all with Stripes! O the wide Rendings of thy Hands and Feet, with long hanging on the Nails! Thy empty Veins, thy ſtretched Sinews, thy rankled Fleſh, how flaggy with Stripes, how begor'd with Spittle? thy Hair clotted, and thy whole Body out of order. And all this for Sinners, for thine Enemies, for loſt ungrateful Man! For me, even for me, than whom nothing is more vile, nothing worſe by Nature; yet being redeemed, nothing more happy now by thy Grace.

O Miracle of Mercy! magnificent Bounty! ſuper-exalted and ſuper-added Love! Never ſuch Sufferings, never ſuch a Redemption, never ſuch Loving-kindneſs. Be thou, I beſeech thee, as preſent to my Memory as thou art to my Soul, as lively to my Senſe as thou art evident to my Underſtanding, in this crucified Condition; to mortify my Sins at all times, and my Rebellions againſt thee. Make me ſo truly mortified and dead to the World, that I may only live to thee. *Amen.*

O that thou wouldſt give me Tears to waſh thy wounded Body, Virtues to embalm thee, Purity to ſhrowd thee, good Works to anoint thee, the

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ſweet Odours of excellent Prayers to offer to thee, a clean and a new Heart to lay thee in: O give me all theſe, and I will return them all in Thankfulneſs unto thee. *Amen.*

And now, methinks, I ſee thee laid at length whilſt they ſhrowd thee. O make me lie down in Peace, in the Lap of thy Providence, and there ſweetly repoſe in thee. *Amen.*

And whilſt I ſee thee taken away to Burial, methinks my Heart and Soul attends thee to thy Sepulchre, and there I ſee thee laid, making the ſame glorious. O make me a clean and a new Heart, and be pleaſed to lie down there; for where thou art, all Joys and Pleaſures are. *Amen.*

And ſeeing thee buried, and thy Sepulchre ſealed, I beſeech thee bury all my Sins in thy Grave, and ſeal them ſo faſt in that, that they may never riſe by any new Commiſſion or Tranſgreſſion, to ſhame and confound me here, or to cauſe my Deſtruction and Condemnation hereafter. *Amen.*

O thou who haſt overcome Death, and made it a Gate of Life to all believing penitent Sinners, help me to overcome Sin, and let me be comforted at the Hour of Death, and find an Entrance by thee into Heaven. O let thy Grace accompany me all my Days, that at my Death I may be found in the State thereof, that ſo I may paſs into Glory. *Amen.*

Let not, if it be thy holy Will, my Death be untimely or haſty; let it have nothing in it extraordinary of Judgment, but of an extraordinary Mercy in a ſtrong Faith, in a great Devotion, a true Repentance, a firm Hope, and a moſt enflamed Love. O dear Lord, in that Hour let me have no Sin lie upon my Conſcience, either formerly undiſcern'd or unrepented of, that ſo I may have nothing to do but to die, and to be glad mine Hour is come to be diſſolved, and to be with thee; and

and let me with a ſtrong Faith, Love, and Deſire, ſurrender my Soul unto thee. Let me receive the Aſſurance of thy Pardon in the Seal of Grace and Mercy; therefore, dear Lord, give me the Bleſſing and Opportunity of having ſome able pious Paſtor, and religious Friends about me. Above all, give me the Strength and Preſence of thy holy Spirit to ſupport me, thy Mercy and Merits to ſave me, and to carry my Soul from the dark Regions of Death to Life and Glory. *Amen.*

O Lord prepare me for that great Day; make me ever mindful of it, and ſo to live every Day as if it were my laſt Day, to add ſome Knowledge, ſome Piety, ſome Good, to every Day; to eradicate, as far as in me lies, ſome Sin, ſome Evil, every Day; to be truly penitent, and ſerve thee faithfully, all my Days. And at my Departure hence ſtrengthen me with my laſt *Viaticum*, the bleſſed Sacrament of thy Merits and Love. *Amen.*

Of Christ's Deſcent into Hell.

O Bleſſed Lord, after thy Death and Burial thou didſt deſcend into Hell, not to ſuffer, but to triumph over the Devil and his rebellious Crew:

I praiſe and magnify thy Name.

And I beſeech thee make me, by Meditation, ſo to deſcend into it, that I may avoid all thoſe Sins which would bring me thither; and ſince all thy Sufferings were finiſhed on the Croſs, ſo ſanctify mine here, that I may never feel any hereafter. Make me ſo obedient to thee at preſent, that I may never be caſt out with the Unbelievers and Diſobedient hereafter. *Amen.*

In the Hour of Death, and Day of Judgment, deliver me from all mine Enemies, viſible and inviſible. *Amen*, my dear Lord, *Amen.*

Applicatory Prayers upon the Merits of our Saviour.

AND for the obtaining of divine Union with him and thee for ever, and becauſe our Enemy the Devil is buſy *like a roaring Lyon, ſeeking whom he may devour*, and ſtriving to draw me from thee, I beſeech thee ſecure me from him, ſtrengthen me againſt him, and eſtabliſh me firmly unto thee. Make me to *watch and pray, that I fall not into Temptation.* And thou, bleſſed Saviour, who waſt frequent in Watchings and Prayers for me, make me to perform both acceptably unto thee. *Amen.*

How often didſt thou go into the Mount to pray? how often into the Deſert? how often into the Temple? and yet how dull and cold am I therein? O kindle my Love, inſpire my Thoughts, lift up my Soul in Prayer to thee, and give me, O give me, the Spirit of Prayer and Supplication to thee, and make my Heart delight to ſtudy, learn, and labour ſeriouſly to perform this Duty well. *Amen.*

O bleſſed Jeſus, I beſeech thee give now Acceptance to this weak Oblation of Prayer and Praiſe, as devoted to thee, in Honour of thy Name, in Memory of thy Paſſion, in Thankſgiving for all thy Works of Redemption; which I beſeech thee ſo to apply to me, that it may in all things be effectual for me. *Amen.*

Accept alſo of this Oblation of thy Merits, in thy Life, Death, and Paſſion, for all my Friends, whom I beſeech thee make Partakers of it; ſuit thy Mercies to all their Neceſſities, and grant them all

all Supplies out of this rich Treaſury of thy Graces. *Amen.*

Give us all ſuch true Faith and Repentance, and thorow Converſion to thee, that we may all partake of all the Mercies of thy Redemption; that in all our Troubles thou mayeſt help us, in all our Sorrows comfort us, out of all our Dangers reſcue us, out of all our Sins deliver us, and in our whole Lives guide and ſupport us. *Amen.*

O bleſs and preſerve us in thy Love and Favour, from Sin, and thy Diſpleaſure. *Amen.*

Accept of all our Humiliations, and little Mortifications which we offer up to thee, in Honour, Veneration, and Acknowledgment of thy Sovereignty over us; in hatred of our Sins, and for the amendment of our Lives, for the removal and with-holding of thy Judgments, for the continuance and encreaſe of thy Mercies and Graces; and let me not now depart without a Bleſſing from thee, but infuſe thy Graces into me; pour down thy Bleſſings and Mercies upon me, and let thy Preſence and Favours go along with me, and remain with me for ever. *Amen.*

Raiſe thy Head, O my Soul, and behold the Glory of thy crucified Saviour.

O bleſſed Jeſus, make me often to conſider, and continually to remember, that thou cameſt not only to redeem us when we were loſt, by original Sin, but to redeem us from all Iniquity, the only Cauſe of all our paſt, preſent, or future Miſery. Thou cameſt to plant in us good Life, to *purify to thy ſelf a peculiar People zealous of good Works*, and to *deliver us from this preſent evil Lord*; that is, from the Sins and evil Cuſtoms of this World. O give me and all Chriſtians, eſpecially thoſe I am moſt concern'd to pray for, theſe Effects of thy Redemption above all others. O teach us to *deny*

all Ungodliness and worldly Lusts, and make us to live soberly, righteously, and godly in this present World. Amen.

O Jesus, who camest to *save thy People from their Sins*, save and deliver us from them all; *bless us, in turning every one of us from our Iniquities.* Amen.

O holy Father, in whom all the Promises in Christ are *Yea* and *Amen*, give us the just Title to them all, by enabling us by thy Grace to perform the Conditions of them; help us to *cleanse our selves from all Filthiness of the Flesh and Spirit, and to perfect Holiness in the Fear of God*, that every one who hath Hope in thee may purify himself, and live holy, and walk unblameably before thee. *Amen.*

Christ's Resurrection.

O Blessed Jesus, the third Day after thy dolorous Passion did ensue thy glorious Resurrection, then did thy holy Soul re-enter into thy Body, and revive the same, filling thy Veins with Blood, and healing all thy Wounds, only leaving those Marks in thy Hands, Feet, and Sides, to remain as Trophies of thy Victories, and Evidences of thy Passion, and to confirm all in the Truth of thy Resurrection:

I praise and magnify thy Name.

And I beseech thee renew my Soul and Body, and raise both out of the Sepulchre of Sin; that from the Death of Sin I may rise to the true Life of Grace, and at last from the Life of Grace unto the Life of Glory. *Amen.*

And I most humbly beseech thee, let the bearing and retaining of those Wounds for me, be a strong Intercession in my Behalf. *Amen.*

O bles-

O bleſſed Jeſus, who having left thy holy Mother and Diſciples in much Sorrow at thy Death, didſt haſten at the very dawning of the third Day to riſe from the Dead, to bring Comfort to the Living:

I praiſe and magnify thy Name.

And I beſeech thee haſten my firſt Reſurrection; let not me tarry in Sin one Moment, or allow of any one known Sin, though for the gaining of the World; but be pleaſed now to come unto my Soul, and vouchſafe it thy moſt gracious Preſence. *Amen.*

O bleſſed Jeſus, thou didſt riſe ſo very early the firſt Day of the Week, that thou didſt prevent the Love and Diligence of thoſe moſt affectionate Women, the loving *Maries*, ſatisfying all Deſires before, and even beyond the Poſſibility of Hope and Expectation, ſhortening the Days of Sorrow, and lengthening the Days of Conſolation:

I praiſe and magnify thy Name.

And I beſeech thee, that as thou wert early up to comfort me and thine, ſo thou wilt make me to be early up at my Prayers and Worſhip of thee, in Communion with all thine. Raiſe me up to ſerve thee effectually, and to rejoice with exceeding great and divine Joy in this thy glorious Reſurrection, for in it is my Life, Comfort, Hope, Reſt and Joy. *Amen.*

Make me to attend thee as faithfully, as diligently, as lovingly, as the bleſſed *Maries* did; and O be thou pleaſed to appear to me as comfortably, as graciouſly, as ſenſibly, by thy ſpiritual Viſitation, as thou didſt in Perſon to thoſe poor Penitents, St. *Mary Magdalen* and St. *Peter*; O give me their Penitence, their Love, their Deſires after thee, and give me their abundant Joy, Comfort, and Conſolation in finding thee. *Amen.*

O dearest Lord, make this Day a Day of Gladness and Resurrection to my Soul, let me rise from Sin and Sorrow, to such Grace and Virtue, that I may receive all the Merits of thy Passion, and Benefits of thy Resurrection. *Amen.*

O blessed Jesus, so glorious was thy Resurrection, that thy holy Angels did with Joy proclaim it, appearing both to thy Apostles and the holy *Maries*, to avouch it:

I praise and magnify thy Name.

And I beseech thee, give me the Joy of Angels, and of all those holy Ones who rejoiced therein: I praise thee for all the Joys thou broughtest unto their Souls, and for all the Joy thou hast ever brought to mine. O dearest Lord, let it appear in me as well as to me; in my Life, as well as to my Faith, that thou art risen: Let it be heard in my Mouth, seen in my Life, and felt in my Heart; that I also being raised by thee, may now live wholly unto thee. O that I could so serve thee, that all Angels and Men might rejoice in thy Mercies to me, for all my Desire is now to glorify, honour, love, and praise, serve and please thee for ever. *Amen.*

O blessed Jesus, who for strengthening the Faith of thy Disciples, didst shew unto St. *Thomas* and the rest, the Wounds of thy sacred Body, giving those clear Evidences to their Eyes and Hands, as well as to their Hearts and Souls, and yet withal didst graciously bless those who did believe and not see, with a greater Blessing than those that believed only because they saw:

I praise and magnify thy Name.

And I beseech thee, evidence thy Resurrection to all that doubt it, and convert all Infidels to thee. Be pleased to evidence my spiritual Resurrection from Sin to Grace, that all the World may

may ſee it in me, and that all my Life is now in thee. O do thou ſee it, and give Witneſs of it to me: Let the World ſee it to thy Glory, but let me ſee and feel it in a perfect Conformity to thee, to my Joy; for without this Life of Grace, I am dead whilſt I live, therefore grant this to me now, and confirm me in it for ever. *Amen.*

O let thy Bleſſings reſt now upon me, and be poured in an abundant Meaſure upon me who do believe in thy Reſurrection more ſtrongly than if I had ſeen it with mine Eyes: For my bodily Eyes may be deceived, but thy Word aſſerting it, thy Angels averring it, thy Apoſtles preaching it, thy Church believing it, all Ages receiving it, the Holy Ghoſt confirming it, and Nations ſubmitting to the Power of it, are all additional Strengths to confirm me in it, and infallible Evidences of my Reſurrection alſo at the laſt Day. O bleſſed be thy Name for thine, and all ours to be effected by the ſame. *Amen.*

O bleſſed Jeſus, great and many were the Bleſſings which thou didſt bring by thy Reſurrection unto thy Church; for beſides that Aſſurance of our Reſurrection, thou haſt given us by thine, thou didſt give and bring alſo Peace to thy Apoſtles, and to all that wait on thee with the ſame Affections as they did. This was a joyful Salutation, a healing Balſam, and a heavenly Gift indeed, for which I praiſe and magnify thy Name.

And I beſeech thee come and bring, and give the Bleſſings of Peace, this Day and every Day, to my poor diſordered Soul. O be at Peace with me, make it for me, give it to me, and let me be at Peace with all the World in thee and for thee: Let thy Peace, I beſeech thee, ſtill and wholly appeaſe the Turbulencies of my Paſſions: Let thy Peace reſtrain all the Violences of my Inclinations: Let thy Peace calm my Thoughts, ſpeak

my Words, and act in all my Actions. O thou great and victorious Conqueror, who haſt triumphed over Death, Sin, Hell, and the Grave, conquer all rebellious Paſſions in me, and bring all my Powers, Senſes, and Members into intire Subjection to thee, that thy Peace being fixed in my Soul, I may offer up a moſt acceptable Service unto thee. *Amen.*

But, deareſt Lord, becauſe I ſtill find this thy ſweet Peace wanting in me, I do again implore it from thee. Didſt thou give it before thine Apoſtles ask'd it of thee? And wilt thou now deny it to me who beg it of thee? O thou who uſedſt to proportion thy Mercies according to all our Needs and Neceſſities, Wilt thou deny me this who need it more than any? O deareſt Lord, grant this thy Peace unto me, make me to ſeek it earneſtly, and let me find it: Make me ſo in love with it, that I never break it with any, upon the higheſt Provocation in the World: Enable me to keep it, and ſo fill me with it, that I may now and evermore enjoy it. *Amen.*

O bleſſed Jeſus, thou didſt breath ſome time (after thy Reſurrection) with thy ſacred Breath upon thine Apoſtles, giving them the Holy Ghoſt therein, thereby ſanctifying them with the more abundant Grace:

I praiſe and magnify thy Name.

And I humbly beſeech thee, breath now into my Soul, this ſanctifying Breath of thy holy Spirit, that I may from this time live a new Life unto thee. O let the Virtues of thy holy Breathings, evermore appear in me. O let me live in the Air of them, that they may nouriſh me, and in the Life of them, that they may cheriſh me in all Good, and be able to expel all Evil out of me, and to repel all Evil from me: O now breath all

thy

thy Graces upon me, and drive away all Vices out of me. *Amen.*

O bleſſed Jeſus, in this ſacred Breath of thine, thou didſt alſo renew and enlarge thy former Commiſſion, enduing thine Apoſtles with the ſelf ſame Power wherewith thy Father endued thee, ſaying, *as my Father ſent me, ſo ſend I you: Whoſe ſoever Sins ye remit, they are remitted; and whoſe ſoever Sins ye retain, they are retained:*

I praiſe and magnify thy Name.

And I beſeech thee, grant me that Remiſſion of Sins which thy Death has purchaſed for me, and give me the Benefit of thy Church's Abſolution: And as thou haſt given this Power to thy lawful Paſtors, qualify my Soul for it, and let it be a ſure Seal to me here of thy Pardon alſo in the Heavens. *Amen.*

O holy and eternal Jeſus, by thy Reſurrection thou haſt manifeſted the Truth of thy Promiſes, the Power of thy Divinity, the Majeſty of thy Perſon, and the Rewards of thy Glory, preſerve my Body and Soul, I beſeech thee, from eternal Death, and make me ſo now to riſe from Sin, that I live no longer in it: Make me ſo in love with thy Perfections, that to my uttermoſt Power, I may imitate them. Make me comformable to thy Laws in obeying them, to thine Ordinances, in obſerving and profiting by them: Make me to love all the World, and be in perfect Charity with them by believing all things, enduring all things, thinking no Evil, nor ever ſpeaking or doing any, any more: Eſtabliſh me in Hope, confirm me in thy true Faith, enflame my Love, and ſo ſanctify me throughout, that no Root of Bitterneſs ever remain in me. *Amen.*

Let me engrave thee in my Heart, that thou alone mayeſt rule and govern me in all things. *Amen.*

My

My Soul is in thine Hand, I give it wholly and only to thee, therefore I beſeech thee, take Care of it as thine own; pity, guide and govern it. O take Compaſſion of all my Infirmities, and deliver me from all mine Iniquities: Lift up the Light of thy Countenance this Day upon me: Ariſe with healing in thy Wings unto me: Keep me in the Union of thy Church, and in Communion with thy Saints: Teach me by thy Word. Enlighten me with thy Spirit: Feed me with thy Sacraments: Inſpire our Souls, hear our Prayers, receive our Praiſes, and accept of all our Services which we ſhall this Day offer up to thee. Give me, O give me, the Spirit of Prayer and Supplication, and teach me what to pray, and how to pray. *Amen.*

Continue the Light of the Goſpel to us; give me, O evermore give me, the Comfort of ſerving thee in thy Sanctuary, and all the Joys that lie in the Root of all our holy Solemnities: Make thine Aſſemblies numerous and holy, to the Joy of our Souls, and thine Honour and Glory. *Amen.*

Give us ever the Bleſſing and Protection of Chriſtian Kings and Laws, that we may ever have free Acceſs to the Beauty of Holineſs. And O thou King of the Church, evermore make gracious Proviſions for us there, by able, learned, and holy Miniſters and Paſtors to diſpenſe thy Word and Sacraments profitably to us. And to all thoſe who live remote from thy Temples, grant for all thy outward Deſtitutions, the ſuperabundant Supplies of all thy inward Graces: Remove all thoſe Sins, whether national or perſonal, which may provoke thee to remove thy Mercies from us, and fill us with the Joy of thy redeemed Ones this Day and evermore. *Amen.*

O bleſſed Jeſus, thou didſt graciouſly ſtay with thine Apoſtles forty Days after thy Reſurrection,

to

to comfort and prepare them for thy Departure, delaying thine own Aſcenſion, to confirm their Faith, ſettle thy Church, and to give them Grace and Conſolation:

I praiſe and magnify thy Name.

And I humbly beſeech thee, ſtay with me all the Days of my Life: Let thy Preſence be the only Comfort, Stay, Deſire, and Support of my Soul. *Amen.*

Inſtruct me with thy heavenly Doctrines, comfort me with all thy Promiſes, enable me to imitate all thy Virtues, and when juſt Occaſion is given, grant me to deny and delay my own Enjoyments, to give Comfort or Conſolation unto any of thine. *Amen.*

O bleſſed Jeſus, who didſt promiſe the Perpetuity of thy Church to the End of the World, that thou wouldeſt be with it to rule, govern, bleſs, and evermore protect and keep it; that thou wouldeſt ſend thy holy Spirit to teach, direct, and guide it into all Truth: Thus giving them and us ſuperabundant Comforts in all our Miſeries, and rewarding all their Sorrows at thy Paſſion (and all ours in that Commemoration) with thy ſuperabundant Graces, Joys, Comforts, and mighty Conſolations:

I praiſe and magnify thy Name.

And I beſeech thee, grant thy Peace, Unity, and Truth to thy whole Church, and more eſpecially to that Part of it wherein we live; heal our Breaches, unite our Diviſions, remove all Errors, inſtruct the ignorant, convert the obdurate, reduce the Schiſmatick, convince the Heretick, and make all the prophane and careleſs Ones, to tremble and yield Obedience unto thy Word. *Amen.*

Reconcile all our Differences, take away all Prejudices, and extinguiſh all the notorious Vices that

are

are among us, that so thy holy Spirit which thou hast promised, may come unto us, live within us, kindle the Fire of thy Love in us, making us to live the Life of Love, and of Holiness to thee for ever. O fill me with Desires of thy Spirit of Love, and give me the Love of thy Spirit. *Amen.*

O blessed Jesus, King of Glory, Lord of Hosts, who didst in the Presence of thy Disciples, by thine own Power and Majesty, gloriously ascend into Heaven, going upon the Wings of the Wind, making the Clouds thy Chariots, and riding upon the Heavens as upon a Horse:

I praise and magnify thy Name.

And I beseech thee, by thine Ascension draw us unto thee. Make me now to pursue thee with an entire Affection, with intelligent Meditation, by thy most divine Illumination. O give me the Wings of holy Contemplation to follow thee now withal, and open the everlasting Doors of my Soul to receive thee with an exalted Jubilation, and as abundant Consolations as the blessed in Heaven. O set my Affection on Heaven and heavenly Things: *Whom have I Heaven but thee, and there is none upon Earth that I desire in comparison of thee.* On thee be my Heart fixed, for unto thee do I lift up my Soul. *Amen.*

O thou who hast said, when thou wast gone up, thou *wouldest draw all Men to thee*, laying all the Cords of Love to bind our Souls unto thee:

I praise and magnify thy Name.

I beseech thee, draw me and all my near and dear Relations unto thee; bring us all to thee by the Arguments of Charity, by the Endearments of thy Love, by the Bonds of thy Mercies, by the Order of thy Providence, by the Hope of thy Promises, by the Sense of thy Comforts, by the Conviction of our Understandings, by the Zeal of holy

holy Affections, by an humble Hope and irreprovable Faith, and a religious Fear: Draw us by the Obligation to Laws, by the Efficacy of holy Examples, by the Power of thy Wiſdom, by the magnetick Force of thy Love, by the Efficacy of thy Graces, and by the Effuſion of thy holy Spirit upon us, that thy Seſſion and Interceſſion at the Right-hand of God for us, may obtain theſe and all other Graces, Comforts, and Bleſſings to us. *Amen.*

O grant that by ſome or all of theſe Endearments, my Soul may be lifted up to thee, and paſs from my ſelf into thee, for thou art the true God, the Word of Life, the bright Image and Splendor of thy Father's Glory, the unſpotted Mirror of eternal Purity: To thee therefore be all Honour, Glory, Praiſe, Adorations, and holy Affections given now and evermore. *Amen.*

O bleſſed Jeſus, who after thy Aſcenſion into Heaven, to ſhew the Continuance of thine eternal Love, didſt ſend thine holy Spirit upon thine Apoſtles, and elect Diſciples as they were waiting and attending, praying and expecting his coming:

I praiſe and magnify thy Name.

And I beſeech thee, make me ſo to wait, expect, long, deſire, and pray for his coming and Deſcent upon me, that my Soul may be made joyful by his gracious Viſitations, and vouchſafe to repleniſh me with his illuſtrious Gifts and Graces. *Amen.*

O bleſſed Jeſus, thou didſt promiſe thy holy Spirit to all thoſe that abide in thy Love, and didſt command thy Diſciples to tarry together at *Jeruſalem*, till thou didſt ſend thy holy Spirit upon them, which in great Obedience, Love, and divine Union they did, and accordingly thou didſt perform thy Promiſe, and ſenteſt thy holy Spirit upon them:

I praiſe and magnify thy Name.

And I beſeech thee, make me to abide in thy Love, and be firmly united to all that do ſo. Grant me that Union of Souls, with all thine, that we who dwell in one Houſe, (thy Church) the Houſe of true Religion, we may be filled with thy holy Spirit, and united to thy ſelf and to one another, and in him to thee. *Amen.*

O deareſt Lord, imprint in me and all thy Diſciples, this ſovereign Union, *that we may all ſhew our Loves to thee, by our Loves to one another.* Amen.

O divine, holy, bleſſed, and glorious Spirit, who art the very inviſible Heart of thy whole Church, inſpire it with the Spirit of Love and Union, that we may all agree, conſult, conſpire, and aſſiſt one another to honour and praiſe, thee, and to enlarge the Kingdom of our deareſt Lord. *Amen.*

O holy Spirit, the divine Breath of the eternal Father and Son, breathing whereſoever thou liſteſt, vouchſafe to breath upon my Soul the Breath of ſaving Life; inſpire me to think, ſpeak, and do in every thing as I ought; teach me what to pray, and how to pray, how to meditate, how to contemplate thy Perfections, that being wholly united to thee, I may do all things to thine Honour. *Amen.*

Give me alſo, I beſeech thee, a true Knowledge of thy holy Will, and of all that Duty I owe to thee. Give me a clear Underſtanding to diſcern and diſtinguiſh all things, and ſound Wiſdom to conſider before I act in any thing; that by truly knowing and meditating upon thee, my Heart may be ſo faſt rivetted into thee, that my Love and Obedience may be moſt inflamed and intirely devoted to thee; for thou art the Perfection of all imperfect, but willing Souls. *Amen.*

Give

Give me yet farther of thy Gifts and Graces. Give me Counſel to reſtrain my Raſhneſs, Courage to quicken my Dullneſs, and to vanquiſh all Cowardlineſs in thy Service. Give me Piety to be evermore devout unto thee; and grant me thy Fear to reſtrain me from every evil Way. *Amen.*

O moſt holy and ever bleſſed Spirit, who teacheſt us to pray with Groans unutterable: Give me the Spirit of Grace, Prayer, and Supplication: Hear thy ſelf praying in me, and grant all thy Fruits, as well as Gifts, may appear in me. *Amen.*

O Spirit of Love, give me Love, true Love, ſincere Love without any Rancour or Regret. *Amen.*

O give me Joy, Peace, Patience, Mercy, Goodneſs, Long-ſuffering, Meekneſs, Faith, Modeſty, Shamefacedneſs, Sobriety: O viſit, viſit me with all thy Gifts and Graces, that all theſe glorious Fruits may appear, ſhine, and flouriſh in me: Inflame my Affections to them, make me languiſh after them, ſerious and induſtrious to acquire them: Open and cleanſe my Heart to receive them; ſtrengthen, O ſtrengthen my weak Heart to retain them; ſanctify and enlarge my Heart, Soul, Spirit, Members, Senſes, and Faculties to ſerve thee, and bleſs all that I am, have, and do, to the Honour of thee. *Amen.*

O holy Spirit, work all thine own Works mightily in me, and perfect thy Work of Grace ſpeedily in me: Let all my whole Life be to adore, worſhip, fear, ſerve, and praiſe thee, glorify, Honour, magnify, and revere thee, World without End. *Amen.*

O all-refreſhing, ever bleſſed, and moſt holy Spirit, open now my Soul unto thee, that I may ſuck in thy ſacred Breath. O breath upon me forcibly, ſanctify me throughly, that all my Breathings may

be well-pleasing to thee: Cool with the heavenly Gale of thy Breath, all my Heats of sinful Passion: Deliver me from all sinful Anger, and indecent Transportation: Quicken, quicken me with Grace and Virtue, with Vigour and Courage to all Actions well-pleasing to thee. *Amen.*

O heavenly Fire, burn always in my Heart with divine Love to thee, and to all thine in thee: Shine in my Soul by thy Loving-kindness and Favour to me: And fill my Understanding with heavenly Light, my Memory with the continual Remembrance of the best things, and my Will with total Obedience to thy most sacred Will. *Amen.*

Be thou my never-failing Guide here in this World, and conduct me to eternal Happiness hereafter in the other. *Amen.*

DAILY

DEVOTIONS;

Consisting of

THANKSGIVINGS,

CONFESSIONS and PRAYERS,

WITH A

PREPARATIVE EXERCISE to a Good Death.

To which is added

The Sacrifice of a Devout Christian;

OR,

His Preparation for, and Reception of, the *Blessed Sacrament.*

DAILY
DEVOTIONS.

Devotions and Meditations to be uſed as we go to Church.

I Was glad when they ſaid unto me, Let us go to the Houſe of the Lord. *Pſal.* 122. 1.

Our Feet ſhall ſtand within thy Gates, O *Jeruſalem.* ℣. 2.

Jeruſalem is built as a City that is at Unity in it ſelf. ℣. 3.

Thither the Tribes go up, the Tribes of the Lord, to teſtify unto *Iſrael*, to give Thanks unto the Name of the Lord. ℣. 4.

For there is the Seat of Judgment, the Seat of the Houſe of *David.* ℣. 5.

O pray for the Peace of *Jeruſalem:* They ſhall proſper that love thee. ℣. 6.

Peace be within thy Walls, and Proſperity within thy Palaces. ℣. 7.

For my Brethren and Companions ſake I will wiſh thee Proſperity. ℣. 8.

Yea, becauſe of the Houſe of the Lord our God, I will ſeek thy good. ℣. 9.

Glory be to the Father, &c.

O how amiable are thy Tabernacles, O Lord of Hoſts! *Pſal.* 84. 1.

My Soul hath a deſire and longing to enter into the Courts of the Lord: My Heart and my Fleſh rejoyce in the living God. ℣. 2.

Bleſſed are they that dwell in thy Houſe, they will be always praiſing thee. ℣. 3.

They will go from Strength to Strength; and unto the God of Gods appeareth every one of them in Sion. ℣. 7.

O Lord of Hoſts, hear my Prayer; hearken, O God of *Jacob*. ℣. 8.

For one Day in thy Courts is better than a thouſand: I had rather be a Door-keeper in the Houſe of my God, than to dwell in the Tents of Wickedneſs. ℣. 10.

For the Lord God is a Sun and Shield, the Lord will give Grace and Glory, and no good thing will he with-hold from them that live a godly Life. ℣. 12.

O Lord God of Hoſts, bleſſed is the Man that truſteth in thee. ℣. 13.

Glory be to the Father, &c.

Thou, O God, art praiſed in *Zion*, and to thee ſhall the Vow be performed in *Jeruſalem*. *Pſ.* 65. 1.

O thou that heareſt Prayer, unto thee ſhall all Fleſh come. ℣. 2.

Bleſſed is the Man whom thou chuſeſt and receiveſt unto thee, that he may dwell in thy Courts: He ſhall be ſatisfyed with the Pleaſures of thy Houſe, even of thy holy Temple. ℣. 4.

The Lord loveth the Gates of *Zion*, more than all the Dwellings of *Jacob*. *Pſal.* 87. 1.

As for me I will come into thy Houſe, even upon the Multitude of thy Mercies, and in thy Fear will I worſhip towards thy holy Temple. *Pſ.* 5. 7.

Lead me, O Lord, in thy Righteouſneſs, make thy way plain before my Face. ℣. 8.

One thing have I deſired of the Lord, which will require; even that I may dwell in the Houſe of the Lord all the Days of my Life; to behold the fair Beauty of the Lord, and to viſit his Temple. *Pſal.* 27. 4.

I will waſh mine Hands in Innocency, O Lord, and ſo will I go to thine Altar. *Pſal.* 26. 6.

Lord, I have loved the Habitation of thy Houſe, and the Place where thine Honour dwelleth. ℣. 7.

Thou art a Place to hide me in, thou ſhalt preſerve me from Trouble, thou ſhalt compaſs me about with Songs of Deliverance. *Pſal.* 32. 8.

We wait for thy Loving-kindneſs in the midſt of thine holy Temple. *Pſal.* 48 8.

O ſend out thy Light and thy Truth; let them lead me, and bring me to thy holy Hill, and to thy Dwelling: *Pſal.* 43. 3.

And that I may go unto the Altar of God, even unto the God of my Joy and Gladneſs, and give Thanks unto thee, O God my God. ℣. 4.

As the Hart deſireth the Water-brooks, ſo longeth my Soul after thee, O God. *Pſal.* 42. 1.

My Soul is athirſt for God, yea even for the living God: When ſhall I come and appear before God? ℣. 2.

My Heart is fixed, O God, my Heart is fixed: I will ſing and give Praiſe. *Pſal.* 57. 8.

My Soul waiteth ſtill upon God; from him cometh my Salvation. *Pſal.* 62. 1.

He verily is my Strength and my Salvation; my Soul, wait thou ſtill upon God, for my Hope is in him. ℣. 2, 5.

He truly is my Strength and my Salvation; he is my Defence, ſo that I ſhall not fall. ℣. 6.

In God is my Health and my Glory, the Rock of my Might; and in God is my Truſt. ℣. 7.

O put your Truſt in him always, ye People: Pour out your Hearts before him, for God is our Hope. ℣. 8.

O God, thou art my God, early will I ſeek thee. *Pſal.* 63. 1.

My Soul thirſteth for thee, my Fleſh alſo longeth for thee, in a barren and dry Land, where no Water is. ℣. 2.

Thy loving Kindneſs is better than the Life it ſelf: my Lips ſhall praiſe thee. ℣. 4.

As long as I live I will magnify thee on this manner, and lift up my Hands in thy Name. ℣. 5.

My Soul ſhall be ſatisfyed, even as it were with Marrow and Fatneſs, when my Mouth praiſeth thee with joyful Lips. ℣. 6.

I will praiſe God in the great Congregation, I will enter into thy Gates with Thankſgiving, and into thy Courts with Praiſe. *Pſal.* 35. 18. and 100. 4.

Open to me the Gates of Righteouſneſs, that I may go into them, and give Thanks unto the Lord. *Pſal.* 118. 19.

This is the Day which the Lord hath made, we will rejoice, and be glad in it, ℣. 24.

Give *Iſrael* thine Oracles, O God, and fill *Zion* with thine unſpeakable Glory.

O magnify the Lord our God, and fall down before his Footſtool, for he is holy. *Pſal.* 99. 5.

O worſhip the Lord in the Beauty of Holineſs: O come let us fall down, and kneel before the Lord our Maker. *Pſal.* 96. 9. and 95. 6.

In thy Fear do I worſhip thee in [this] thy holy Temple, deſiring to praiſe thee in the great Congregation, before much People. *Pſal.* 22. 25. and 5. 7.

Here,

Here, O Lord, in the Beauty of Holineſs, I approach to worſhip thee among thy Saints in the great Aſſembly.

I adore thine infinite Bounty, that notwithſtanding all my Sins, thou permitteſt me to tread thy Courts, to attend thy Majeſty in thy holy Temple.

For I have prophaned thy Sabbaths,
Defiled thy Sanctuary,
Polluted thine holy Ordinances,
Diſhonoured my Profeſſion,
Been cold in my Prayers,
Dull in my Praiſes,
Careleſs and cenſorious in my Hearing,
Extremely negligent in my Meditation,
Miſerably diſtracted in all:

So that I have deſerved a Curſe, rather than a Bleſſing from thee.

But, O merciful Father,
Tender and compaſſionate Lord,
Jeſus my Saviour,
Moſt bleſſed and holy Spirit,

By thy Grace I return unto my Heart, and with all my Heart I return unto thee.

Hear, O Lord, and have Mercy upon me.

Pardon all my Sins, and let them not hinder the aſcending of my Prayers and Praiſes unto thee, nor the deſcending of thy Mercies and Graces (now) upon me.

My Soul breaketh out for the very fervent Deſire it hath always unto thy Judgments. *Pſ.* 119. 20.

The Law of thy Mouth is dearer unto me than thouſands of Gold and Silver. ℣. 72.

Thy Teſtimonies are my Delight and my Counſellors. ℣. 24.

O now in the accepted time make them ſo to thy Servant.

Open thou mine Eyes, that I may ſee the wondrous things of thy Law. *Pſal.* 119. 18.

Make me to underſtand the way of thy Commandments. ℣. 27.

Order my Steps in thy Word, and ſo ſhall no Wickedneſs have Dominion over me. ℣. 133.

Teach me thy way, O God, and I will walk in thy Truth: O knit my Heart faſt unto thee, that I may fear thy Name. *Pſal.* 86. 11.

It is my Joy to ſee theſe Temples erected in the Land:

To ſee all Nations adoring, and offering Prayers and Praiſes unto thee, O God.

O that thou wouldſt fill my Heart with all the Love of all the Souls that ever were, are, or ſhall be, that I might offer it up now unto thee, with all the Love of Angels and glorified Saints; for thou haſt been infinitely merciful and gracious to me.

I have offended thee Times without Number.

But oh! do thou deliver me, and be merciful to my Sins, for thy Name's ſake. *Pſal.* 79. 9.

Devotions in the Church.

O Moſt holy God, who art glorious in Holineſs, fearful in Praiſes, doing Wonders, give me great and dreadful Apprehenſions of thee, that all the Words of my Mouth, and Thoughts of my Heart, may now and ever be acceptable in thy Sight, O Lord my Strength, and my Redeemer.

Bleſs all thine holy Ordinances at this time, and at all times unto me.

Give me Underſtanding in thy Word, both read and preached.

Grant that it may be ſo mix'd with Faith and Obedience, that it may be the ſavour of Life unto Life to me, and to every one here before thee, and not the ſavour of Death unto Death to any one of us.

Direct, I beſeech thee, and aſſiſt thy Miniſter, that he may rightly divide and utter thy Words, that what in his Studies he had conceived, and compoſed of thine holy Oracles, he may now powerfully preach to thy Glory.

Fill him with the Holy Ghoſt, that he, by thy Spirit, may miniſter Grace to the Hearers.

Make him to ſpeak Knowledge and Inſtruction to the Ignorant,

Comfort to the Afflicted,

Terror to the Prophane,

That he may melt the Hard-hearted, and make the Proud to tremble at thy Word.

Lord, enable him to correct all my Errors, to ſearch out and eradicate all my Sins:

And then, and not till then, let him ſpeak Peace to my Conſcience.

So guide the Sword of the Spirit in his Hand, that it may meet with, and ſmite all our Corruptions and Boſom Sins, who are now before thee, known or unknown to us, (but all known to thee) diſcover them all by this thy holy Miniſter, that we may be purged, purified, and cleanſed before thee.

Endue me, and all that are here, with Wiſdom to underſtand thy Word;

With ſerious Attention to it,

With holy Veneration of it,

With Love and Delight in it,

With all Obedience to it:

And give us the Grace of perfect Amendment by it.

O let

O let thy Word drop as heavenly Dew upon me, and make my barren Heart fruitful in all good Works, that I may ſerve thee and praiſe thee for ever.

What I beg for my ſelf, I beg for thy People, for all my Friends in ſpecial, for all Mankind in general, and for all thine all the World over; humbly beſeeching thee to make thine holy Ordinances profitable unto all. *Amen.*

After Church.

I Praiſe and magnify thy great and glorious Name, that notwithſtanding all my Sins, and great Unworthineſſes, thou haſt again admitted me into thy holy Temple, to make my Prayers and Supplications unto thee, and to offer up thy Praiſes in the Songs of *Zion* to thy great and glorious Name.

I humbly thank thee for thy moſt holy Word, read and preached;

That Treaſury of thy Graces,
That Diſpenſation of thy Mercies,
That Word of Life and Comfort,
That bleſſed Guide to us in our way to Salvation:
Make it to have a mighty Operation upon me;
Let it make a deep Impreſſion in me:
Write it in my Heart,
Record it in my Memory;
Make it familiar, pleaſant, and preſent to my Underſtanding;
The only Subject of my Study,
And the ſole Object of my Love.
Let it amend my Life,
Carry me through all Difficulties,
And aſſure unto me, by a lively Faith and Obedience, an Intereſt in all thy Mercies.

I praiſe

I praiſe thee for the Comforts of this Day, in this viſible Solemnity;

For the Service of thy Miniſters,

For thy gracious Proviſions both of Learning and Maintenance for them;

For the Honour they do unto thee, and the Service they do unto us;

For the Excellencies of thy Laws, and the Explication of them by their Miniſtry;

And for all the Promiſes of thy holy Goſpel.

O bleſſed Jeſus, I praiſe and magnify thy Name, for being the Author of my Joys,

The Captain of our Salvation,

The Author and Finiſher of our Faith.

Go on, I beſeech thee, to bleſs and proſper theſe good Works begun in me;

That I may grow from Grace to Grace, and from Strength to Strength, till I appear before God in Glory.

Lord pardon the Iniquity that I have been guilty of, even in theſe holy things.

Let thy good Spirit bring to my Remembrance the good things I have heard, and enable me to reduce them all to Practice.

Continue this glorious Light of the Goſpel to us.

Give a Bleſſing to the Labours of all holy, learned, painful Miniſters; provide graciouſly for them. Give great Succeſs and Comfort to them, and make all thankful for the Graces communicated by them.

Make us obedient to all thy Commandments, true, faithful, ſincere Servants unto thee.

Let us not be Chriſtians in Word, but Deed.

Let our Zeal to thee be conſtant,

Our Love infinite,

And our Service indefatigable.

Let our Love to thee be known by our Love to one another.

O let

O let this Love be without Diſſimulation.

Let all the good things we have learn'd this Day be expreſs'd in our Lives and Converſations. *Amen.*

Look upon *Sion* the City of our Solemnity; let thine Eyes ſee *Jeruſalem* a quiet Habitation, a Tabernacle that ſhall not be taken down, that not one of the Stakes thereof be removed, nor any of the Cords thereof be broken. *Iſai.* 23. 20.

There the glorious Lord will be unto us a Place of broad Rivers and Streams, wherein ſhall go no Gallies with Oars, neither ſhall gallant Ship paſs thereby, to do it any Damage. ℣. 21.

For the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King; he will ſave us. ℣. 22.

The ranſomed of the Lord ſhall return, and come to *Sion* with Songs, and everlaſting Joy upon their Heads: they ſhall obtain Joy and Gladneſs, and Sighing and Sorrow ſhall flee away. *Iſai.* 35. 10.

Devotions compriſing all our Duties.

O Lord, hear my Prayer, and let my Cry come unto thee.

I praiſe thee, O Lord, for all thy righteous Laws and Commandments.

I beſeech thee give me ſincere Obedience to them, and accept thy Son's Obedience for all my Tranſgreſſions of them.

I praiſe thee for thy Creed, and for thy holy Goſpel:

I beſeech thee give me an underſtanding and practical Faith therein.

I praiſe thee for the Excellency and Fulneſs of the Lord's Prayer, a moſt complete Pattern for mine.

As thou haſt given me a Rule to pray, give me the

the Spirit of Prayer, to pray by that Rule; that I may pray unto, and praiſe thee inceſſantly.

I praiſe thee for cauſing me to be born in a reformed Church.

As thou haſt graciouſly placed me in a true Chriſtian reformed Church, give me Grace to live according to the holy Doctrines taught me therein;

To be a true reformed Chriſtian in thy true reformed Church.

And as thou haſt commanded me to hear and obey thy Church, give me true Obedience to her, in thee and for thee.

I praiſe thee for all the Feſtivals and Sabbaths of thy Church.

Give me Grace to keep the Holidays and Feſtivals appointed, with a clear underſtanding of the Myſteries commemorated in them.

Give me a ſenſible feeling of thy Mercies in them;

Unfeigned Thankfulneſs for them;

Serious Meditation and Application of them,

In Union and Communion with thy Saints,

In Imitation of all my Saviour's Virtues; treading in the Steps of all thy Servants that are gone before us.

Give me Grace alſo to keep all the Faſting-days appointed, with Abſtinence and Penitence, with great Devotion, due Contrition, Liberality to the Poor, Pardon of my Enemies, Love to all Men, careful Examination of my Conſcience, and conſcionable Care to amend my Life; that for theſe alſo I may magnify thy holy Name.

I praiſe thee for all the Order and Decency wherewith thou makeſt the Place of thy Feet glorious.

Make me to obſerve all the Eccleſiaſtical Ceremonies and Cuſtoms eſtabliſhed, with Underſtanding and Benefit, Obedience and Unity, Love and Con-

Conformity; without Frowardneſs or Contradiction.

Give me Grace to repair to thy Temple as often as I can, to delight in thy Worſhip, and to worſhip thee in the Beauty of Holineſs.

Make me the better for every Opportunity thou giveſt me there.

Suffer me never to be abſent, upon any ſinful, vain, idle or lazy Account.

In all my Addreſſes enable me to ſerve thee acceptably; that I may

Pray unto thee fervently,
Praiſe thee heartily,
Hear thy Word diligently,
Practiſe conſcientiouſly.

O my God, I eſpecially praiſe thee for the Benefits of thy holy Sacraments.

Make me, I beſeech thee, thankfully and reverently, frequently and humbly, penitently and devoutly to attend upon thee at thy holy Table;

In Memory of thy Paſſion,
In Thankfulneſs for thy Mercies,
For the Increaſe of Virtues and Graces,
For the extinguiſhing all my Vices,
For the averting of thy Judgments,
For the obtaining of thy Relief in all my Neceſſities;

That I may live more and more in Union and Communion with thee.

Give thy Goſpel and Sacraments free Paſſage among us, and let not our Sins provoke thee to remove that glorious Light, and theſe ſaving Means of Grace from us.

Make us mindful of our Vows in Baptiſm, and of our renewed Vows in the Euchariſt.

Give us Grace to perform them all.

Give me Grace to ſerve thee with a true and

ſtrong Faith, a firm Hope and perfect Love:

In Faſting, Prayer, and Alms-deeds:

For ſince I have offended thee in Body, Soul, and Eſtate, I deſire to ſacrifice all unto thee; my Body in Faſting, my Soul in Prayer, my Eſtate in Alms.

Give me Grace, I beſeech thee,

To inſtruct the Ignorant with Plainneſs,

To correct Offenders with Mildneſs,

To counſel the Doubtful with Prudence,

To comfort the Afflicted with Tenderneſs,

To ſuffer Injuries with Patience,

To forgive Offences heartily,

To pray for others zealouſly:

To my Power, give me Grace to feed the Hungry, to refreſh the Thirſty, to cloath the Naked, to harbour the Needy, to viſit and help the Sick, to miniſter to Priſoners; and, if need be, to bury the dead.

Give me the Graces and the Bleſſings of the eight Beatitudes:

To be poor in Spirit, that I may inherit the Kingdom of Heaven:

To mourn, ſo as that I may be comforted:

To be meek, that I may inherit the Earth:

So to hunger and thirſt after Righteouſneſs, that I may be filled:

To be merciful, that I may obtain Mercy:

To be pure in Heart, that I may ſee God:

To be a Peace-maker, that I may be the Child of God:

So to ſuffer all Perſecutions for Righteouſneſs ſake, as that my Reward may be great in the Kingdom of Heaven.

Deliver me from the Seven deadly Sins, Pride, Covetouſneſs, Luxury, Envy, Gluttony, Anger, Sloth.

Grant

Grant me the Seven contrary Virtues; Humility, Liberality, Chaſtity, Gentleneſs, Temperance, Patience, and Devotion, for thy Mercy ſake. *Amen.*

A Paraphraſe *upon the objective Hymn of Praiſe.*

O My God, do all thy Works praiſe thee, and ſhall not I? Shall not I who am the Work of thy Hands, praiſe thee, whoſe Care over me hath been ſuch, as if thou hadſt nothing elſe to care for? Yet thy Providence is ſo great over all, that it becomes our Wonder and Joy to ſee thee ſo particularly careful over every one, and ſo amiable in thy Goodneſs unto all, that the more thou takeſt Care for all, thy Care is ſo much the greater over every one. All the Benefit of thy Wiſdom, Goodneſs, and Providence, being guided to the Benefit of every Perſon.

I praiſe thee therefore, O Lord,
For the Glory of Angels,
For the Faith of the Patriarchs,
For the Inſpiration of the Prophets,
For the Labours of the Apoſtles,
For the Truth of the Evangeliſts,
For the Zeal of Confeſſors,
For the Blood of the Martyrs,
For the Learning of the Fathers,
For the Study of the Doctors,
For the Induſtry of all pious Miniſters,
For the Hope, Virtue, Faith, and Zeal of all thy Saints and Servants;
For all whom I praiſe and magnify thy Name, O Lord.

I alſo praiſe thee for the Heavens, and all the Glory of them:

For the Glory of the Sun, which comes forth as

as a Bridegroom, out of his Chamber, rejoicing as a Giant to run his Courſe.

I praiſe thee for its Beams, whoſe Light and Splendor revives mine Eye, beautifies and quickens all the Earth, digeſteth Minerals, animates the Air, enlivens Trees, perfects Flowers, excites the Influences of the Heavens, raiſeth Exhalations, diſſolveth Ice, cauſeth the Rivers to flow, begetting, propagating and cheriſhing all the Creatures, which are the Life and Beauty of this habitable World.

By it I am warm'd and refreſh'd,

By it I ſee all thy Works in this glorious World,

By it I am exhilarated and excited to praiſe thee, O thou eternal *Sun of Righteouſneſs*, who didſt riſe upon us with healing in thy Wings; purchaſing this glorious Light, and reſtoring it to me, when by my Sins I had forfeited the ſame.

O let not this Sun ever behold me doing any Work of Darkneſs.

O thou eternal Sun, who art the Light of this, make me to remember, that thine Eye, which is ten thouſand times brighter than the Sun, is ever upon me, that I may always walk as a Child of the Light before thee.

I praiſe thee, O moſt bleſſed Lord, for the ſhady Glittering, and majeſtick Light of the Moon;

For its weaker and milder Beams;

For all its Revolutions and wonderful Effects.

By which our Nights are enlightened and refreſhed; by which we know Times and Seaſons; by which our Air is tempered, our Droughts are moiſtened, and all Productions haſtened.

O bleſſed be thy Name for the precious things put forth by the Sun, and for the precious Things put forth by the Moon.

For the bleſſed Interchanges of our Days to tra-

vel, our Nights to reſt in; for the Comfort of our Lives continued by their conſtant Motions and Returns.

I praiſe thee for the illuſtrious Stars in all their Order, which govern things below by thine Appointment, whilſt thou governeſt them in all their Ways.

I praiſe thee for their powerful and precious Influences.

I praiſe thee for the Waters above the Firmament, and for thy Clouds which drop down Fatneſs; for the cæleſtial Waters of Repentance, which I beſeech thee evermore to drop down upon me.

I praiſe thee for the Winds thou ſendeſt out of thy Treaſuries, to purifie the Air, qualifie the Heat, and refreſh our Spirits; by which all living Creatures breath and live.

I praiſe thee for the Comfort, Light, and Warmth, with all other Benefits we receive from Fire.

For the Bleſſings of Winter, in its healthful Airs, wholeſome Winds, candid Froſts, warmer Snows, curling Floods, and abounding Waters.

For the Verdure, Life, and Beauty of the Spring; for all the lovely Bloſſoms, knitting Fruits, Grain, and Graſs ſweetly growing and ſpringing in the ſame.

For the Might and Beauty of the Summer's Glory, in the fuller Growth and Increaſe of all.

For the Bleſſing of Time, and happy Length of Days to contemplate thy Glory, and enjoy thy rich Bleſſing in theſe, in all our pleaſant Fruits, joyful Harveſts, and various Delicates of ſoft Wool, Milk, Butter, Honey, Balm and Spices; and for all the Refreſhments thou giveſt us in theſe thy good Creatures.

I revere thy Majeſty, which with ſuch Terror thou doſt manifeſt to us in the Lightnings.

I adore thy Greatneſs, appearing in the Thunderings,

Thine Omnipotency in all,

Thy wonderful Providence over all,

Thy Goodneſs to all,

I praiſe thee for our temperate Seaſons, autumnal Fruits, rich and wholeſome Wines, Oils and Cyders.

For all the precious Things of the Earth,

For the chief Things of the ancient Mountains, for the precious Things of the laſting Hills,

For our ſtately Woods and lovely Trees which afford us Wine, Oil, and Spices, Fruits both for Profit and Pleaſure, yielding Timber, alſo Fuel, Shade and Medicine.

I praiſe thee for the Beauty, Fragancy, Benefit, Variety and Delight of all the curious Flowers, the leaſt of them ſhewing us a God, Creator and Preſerver.

For our fruitful Vallies wherein our Corn ſtands ſo thick, that they laugh and ſing thy Praiſes.

For the excellent Bread and daily Food thou giveſt us therewith.

For thy Bleſſings on all our ſeveral Labours, in raiſing and preparing it.

For thy continual Bleſſing upon us in our daily Uſe thereof.

For all the Wonders of thy Goodneſs and Wiſdom compriſed in it.

For all our rich and beautiful Gardens, ſtately Walks, fruitful Fields, pleaſant Paſtures, rich Meadows, Roots and Plants, all ſorts of Grain, for Food, Health, Pleaſure, and Medicine.

I praiſe thee for all our Mines of Gold, Silver, Braſs, Iron, Tin, Copper, Lead, and Coal.

For all the Riches, Luſtre, Virtue, Uſe and Benefit of precious Stones.

For all our ſovereign and wholeſome Wells, Springs, and Fountains, marvellous and healing Waters, deep Seas, and Treaſures that lie in the Deep.

For bounding the Sea by thy Laws, which tho' written in Sand, ſtand faſt for ever.

For the Magnitude of the Whale, and all the wonderful Fiſhes of the Deep.

For ſubduing all Things to the Service of Man, I magnifie thy Name for ever.

For all the Fowls of the Air, in all their warbling Melody, delightful Food, Pleaſure, Variety, and Beauty.

For all the Inſects and creeping Things that are ſubject to thy Care and Providence; the provident Ant, the induſtrious and curious Bee, in its marvellous working and delicious Honey.

For all the Beaſts and Cattel upon a thouſand Hills, in all their Strength, Uſe, Service, Food, and Pleaſure:

But moſt of all do I praiſe thee, for the Children of Men, for the *Iſrael* of God, for the Prieſts that ſerve at thine Altar, for all the Spirits and Souls of the Righteous, for all holy and humble Men of Heart:

Thoſe incarnate Cherubims,

Inflamed Seraphims,

Strong Powers againſt Devils,

Principalities in the midſt of Contumelies,

Dominions reigning over all Enticements,

Thoſe Virtues in a miraculous Life,

Thoſe Angels of the Churches, and Arch-Angels, who by cloſe Communion with thee, illuminate and encourage us to ſerve thee,

For *Ananias*, *Azarias*, and *Miſael*, their Courage and miraculous Deliverance,

I praiſe

I praiſe, bleſs, and magnify thy Name for ever, ſaying,

Glory be to the Father, &c.

Thankſgivings for all Perſons and Times.

BLeſſed art thou, O Lord God, who ſuſtaineſt all things by the Word of thy Power.

For by thine Ordinance all Things are, and do continue.

Thou giveſt us Rain and fruitful Seaſons, and filleſt our Hearts with Food and Gladneſs.

With admirable Wiſdom didſt thou create, and doſt ſtill govern all things.

But above all, I admire thy Wiſdom, Power, and Goodneſs ſhewed unto Man.

Thou madeſt him of the Mould of the Earth, and didſt breath into his Noſtrils the Breath of Life.

Thou didſt honour him and create him after thine own Image, giving him a capacious Soul, ſound Judgment, clear Underſtanding, quick Apprehenſion, uſeful Memory, ſolid Reaſon, and a ready and obedient Will; ſo that with theſe Faculties we can by the divine Aid, walk at large in the Liberty of our Thoughts, into all the Regions of Heaven and Earth, ſee thee in all times, and before all time, in that Eternity wherein thou didſt live, before Time began to be; and in that Eternity alſo which ſhall be when time ſhall be no more.

By theſe Powers and Faculties of our immortal Souls, we can ſee thee alſo by thy divine Illumination,

In all thy Works of Grace,

In thy Government of all Ages,

And in that moſt ſtupendous Work of Redemption, promiſed in the Beginning, and performed in the Fulneſs of time for our Salvation.

O Lord our God, how excellent is thy Name in all the World!

It is thou who giveſt us well order'd Paſſions, ſound Senſes, Health of Body, Strength of Limbs, and uſeful Members.

Thou giveſt us Peace of Mind and Tranquillity of Spirit, by which only we can happily enjoy thee, and all things in thee.

It is thou alone who giveſt thine Angels charge over us, to keep us from Falls, Fractures of Bones, Diſlocations, epidemical and noiſom Diſeaſes, and from the Hands of the violent and wicked Man.

Having placed Man in Paradiſe, when he fell from thee, even then thou didſt not deſpiſe him, but didſt open the Gate of Life in the promiſed Seed unto him.

Thou didſt write thy Laws in his Heart, and inſtruct him in the Service of Sacrifices,

Didſt ſtrengthen our Faith by the Oracles of the Prophets,

Enliven our Hearts with the Melody of the Pſalms,

Teach us by the Wiſdom of the Proverbs,

Didſt evidently point out the coming of thy Son, by Types and Figures,

And at length didſt recompence the longing Expectations of thy People, by ſending him unto them.

Who took our Nature upon him, and ſanctifyed it in his Incarnation, Birth, and Life;

Redeemed us by his Death and Paſſion,

Quickened us by his Reſurrection,

Exalted us by his Aſcenſion,

Intercedeth for us in his Seſſion at the Right-hand of the Father,

Sent down his holy Spirit for our Illumination, Sanctification, and Hope of Glory.

O bleſſed be thy Name for giving this Lord

of

of Life, and this Son of thy Love unto us,

For thy glorious Goſpel proclaiming him,

For the Proſpect and Benefit of his Life and Death.

It is thou, moſt holy Father, who with thine only Son freely giveſt us all things.

By thee Kings reign, and Princes decree Juſtice.

Thou only inſtructeſt all our Rulers aright, and teacheſt our Senators Wiſdom,

Thou only giveſt us Paſtors after thine own Heart, to fill us with the Knowledge of thee, and feed us with true Faith and Obedience unto thee.

Thou bringeſt down our Hearts, and humbleſt us for our Sins; ſo that we ſometimes fall before our Enemies, and there is none to help us.

Again, upon our Repentance, thou raiſeſt us up, and breakeſt our Bonds in ſunder.

For it is thou who caſteſt our Cords from us.

Thou doſt not totally leave us in the Hardneſs of our Hearts, but giveſt us preventing Grace, with which, if we co-operate, O how ſweet and heavenly are the glorious Effects thereof!

Then we feel Compunction for our Sins, Shame at the Remembrance of them, hearty Indignation againſt them, and our ſelves for them; then the Senſe of thy Love, and of thy Mercies, and of our moſt baſe, and vile, ingrateful Abuſe of ſuch thine abundant Goodneſs, throws down all the Strong Holds of Sin in us, and fortifies us againſt them. Nay, ſometimes thou doſt ſend thy Grace ſo forcibly upon us, that thou even compelleſt us to come in unto thee.

And when we draw nigh unto thee, Oh! with what infinite Joy doſt thou delight to draw nigh unto us! But thou wilt not always force us, becauſe thou deſireſt a free Obedience, and loveſt to ſave us in the beſt of Manners.

The Glory of a Sinner voluntarily returning, being in ſome Senſe greater than that of *Adam*'s Innocence, and cauſing greater Joy in Heaven than there is over ninety and nine juſt Perſons that need no Repentance.

Bleſſed, magnified, highly exalted and honoured be thy Name, for putting ſuch a Power into our Hands, of turning unto thee, ſuch Deſires into our Hearts, ſuch powerful Workings in our Souls, that every true penitent is always turning more and more unto thee, ever moving to thee, and aſpiring after thee; till by thy Grace he be wholly, throughly, and effectually turned unto thee.

Finding no true Satisfaction but in thee, no Reſt, no Comfort, no Peace, but in thee.

Thus by degrees doſt thou wean us from the World, and wed us unto thy ſelf; till at laſt we are fully accepted, pardoned, and in Jeſus Chriſt juſtified, and by thy Spirit wholly united unto thee:

So thirſting for and drinking in thy Grace, that at laſt thou giveſt us full Satisfaction in all thy Glories.

Deareſt Lord, it is thine own ſelf that workeſt both to will and to do of thy good Pleaſure:

And therefore well mayeſt thou require all good Works from us.

Thou makeſt that Good ours, which firſt was thine,

That ſo in us thine own Goodneſs might ſhine forth;

For thou alone enableſt us to do Good and reſiſt Evil.

Thou teacheſt us how to abound without abuſing thy Mercy, and how to want without repining at thy Juſtice.

Thou, O Lord, helpeſt us to overcome, yet crowneſt us for overcoming.

O Wonder of Mercy, Miracle of Grace!

It is thou only doſt comfort us in our Sorrows, ſupport us in our Trials, and take Care of our Welfare in all Eſtates.

Thou giveſt us Songs in the Night of Affliction, and Victory in the Day of Temptation.

It is only thou canſt qualify our turbulent tempeſtuous Spirits, and give us Calmneſs and Serenity therein.

Who could make our impatient Natures contented, in the midſt of all the Storms and Tempeſts of a raging World, but only thou?

It is thou alone doſt eſtabliſh our fickle Hearts, and fix them faſt on thee.

Who giveſt us Joy in our Reproaches, and in all our Labours of ſerving thee, Peace of Conſcience, and Joy in the Holy Ghoſt, entire Love of our Enemies, and Zeal for Souls, yet alienated from thee.

O thou that haſt given us ſuch a Senſe of them, hear our Prayers for them, that they alſo may ſee the Felicity of thy Choſen, and rejoice in thy Salvation.

That all the Sons of God may ſhout for Joy in the Gates of *Jeruſalem*.

O thou who haſt ſhewed a Miracle of Mercy, in converting us who do call upon thee, ſhew the ſame upon them, who do not yet call (effectually) upon thee.

O Lord God of Mercy, convert all Infidels, all dead inſenſible Souls, into a true Senſe of thee; make them and us to yield all Obedience to thee. And to thy Name be rendred all Honour, Praiſe, and Glory, for all theſe, and for all other thy abundant Mercies ſhewed unto us, from everlaſting until now, and from this time forth for evermore. *Amen.*

A Hymn to Jeſus, wherein the Soul may expatiate it ſelf with Delight in him.

JEſus, *the only Thought of thee*
Fills with Delight my Memory.
But when thou doſt thy Preſence ſhow,
Heaven into my Breaſt doth flow.
No Theme for Voice ſo ſweet can be,
Nor to the Ear ſuch Melody:
No Heart can Thought ſo charming frame,
As Jeſus his moſt precious Name.
O Lord, when we for Sins do grieve,
Thy Mercies all our Wants relieve:
If good to thoſe that ſeek thy Grace,
What art thou when they ſee thy Face?
Jeſus! *in whom we Comfort find,*
Life of our Souls! Light of our Mind!
Thou doſt our Hearts with true Joys feed,
Thy Gifts our utmoſt Wiſh exceed.
No Eloquence of Tongue can teach,
Nor Art of Pen this Secret reach:
Only th' experienc'd Soul doth prove,
What Sweets they taſte, who Jeſus *love:*
Him then I'll ſeek, retir'd apart,
Shutting the World out of my Heart;
Amidſt my Buſineſs, him I'll ſtrive
With freſh Purſuits ſtill to retrieve.
Early with Magdalen *I'll come*
A Pilgrim to my Saviour's Tomb,
Wailing my Sins with mournful Cries,
I'll ſeek him with my Mind, not Eyes:
My Tears ſhall on his Grave diſtill,
My faithful Sighs the Garden fill:

Proſtrate

Proſtrate before him on my Face,
His ſacred Feet I will embrace;
Striving to follow where they lead:
Jeſus, *in thy bleſt Steps I'll tread.*
Nor ſhall my Soul give o'er to mourn,
Till to thy Favour it return.
O Jeſus, *moſt admired King,*
Who didſt triumph o'er Death's ſharp Sting,
Thy myſtick Sweetneſs firſt excites,
Then ſatisfies all Appetites:
Thy quick'ning Viſits Life beſtow,
Thy Light true Good doth clearly ſhow,
That they, who have once reliſh'd thee,
Know all the World's meer Vanity.
Come then, dear Lord, poſſeſs our Hearts,
Enflame our Love with thy chaſte Darts:
All Clouds of Error drive away,
And change our Night to thy bright Day.
To thee our Hearts and Voices ſing,
To thee our Vows and Prayers we bring,
That when we end this Life's ſhort Race,
In Heaven with thee we may have Place.

A Prayer for the third Hour.

O Bleſſed Jeſus, ſeeing the third Hour was devoted to thee by the ancient Chriſtians, in Memory of thy Prayer in the Garden, thine Agony there, ſuffered before thy Paſſion, and of thy ſending the Holy Ghoſt to thy Diſciples; accept of me in Communion with them, doing Honour to thy Name therein.

Enable me now ſeriouſly to conſider, that in that Garden of Sorrow to thee, thou didſt repair our Sin firſt committed in a Garden. In thine Agony there, Love was ſo great, thy Conflict ſo ſtrong,

ſo

ſo forcible, thy Father's Wrath ſo weighty, our Sins ſo heavy, that thou didſt ſweat Drops of Blood, preſs'd out by thine intolerable Anguiſh for our Sins.

I humbly beſeech thee to make me, in utter Abhorrence of all Sin, to forſake Iniquity. Give me a deep Senſe and Sorrow for my Sins, and a thorow Converſion to thee from them all.

Let this Suffering of thine make me contented with all Sufferings for thy Sake. And let thine infinite Love therein melt my Heart in Love of thee, and fill me with Love of all Mankind for thee.

Great, O Lord, was this Anguiſh of thine, when it urged thee to pray that this Cup might paſs from thee.

But greater was thy Love, which did drink it up for me.

Great was thy humane Suffering, but greater was thy divine Perfection, that therein could make ſo perfect a Reſignation.

Great was thy Love to our Souls, that ſuffered ſuch inexplicable Torments in thine own.

Moſt deeply fervent were thy Prayers, when thou didſt ſhed thy very Blood for Tears.

O let me ne'er refuſe to bleed for thee,
Who ſhed'ſt this dear and precious Blood for me.

O thou who didſt pray, lying proſtrate on the Earth, and didſt repeat the ſame Prayer thrice; grant, I beſeech thee, that by the outward Geſture of our Bodies, we may increaſe the inward Devotion of our Minds; and in often repeating the ſame Prayer, may ſtill advance to new Degrees of pious Affections.

O thou who wert falſly apprehended and betrayed, deliver me from the falſe Apprehenſion and Treacheries

Treacheries of Men, and grant, that neither for Reward nor Danger, I ever withdraw my Fidelity from thee, but learn by thy moſt holy Example to do Good with Cheerfulneſs, and to ſuffer Evil with Patience.

O bleſſed Lord, thou didſt deliver thy ſelf to the Violence of thine Enemies, ſuffering them to bind, ſcourge, deride, and abuſe thee, in moſt barbarous manner; grant, I beſeech thee, that the Sins of our Hands may be looſed by the binding of thine, that the Scourges due for our Sins may be acquitted by thine: Let all our vain Affections be confounded by the Indecencies caſt upon thee: Grant that whenever thou calleſt us thereunto, we may not only be bound, but be ready to die for the Lord Jeſus.

O, by theſe Bindings of thine, deliver us from the Chains of eternal Darkneſs, and bind our Souls and Hearts unto thee, in the Cords of a ſtrong Obedience and everlaſting Love, and diſſolve (now) all the Bonds of my Sins.

O bleſſed Jeſus, being bound thus by *Annas*, thou waſt ſent to *Caiaphas* the High Prieſt, where thou wert yet worſe abuſed, buffeted, and blindfolded.

Have Mercy upon me, a moſt miſerable Sinner, and make me to remember, that no Darkneſs can hide me from thy Sight, that ſo I may ever behave my ſelf as in thy Preſence, and be able to ſuffer all things rather than offend thee willingly any more. Grant alſo that for thy ſake, who wert ſtripp'd, mock'd, ſpit upon, wounded and derided for me, I may patiently bear the Loſs of all things, and the Deriſion of all Men for thee; hoping that if I be afflicted for thee here, I ſhall by thy Mercy and Merit be glorified with thee hereafter.

I furthermore approach thee, to commemorate the

the ſending of thine holy Spirit upon thine Apoſtles; humbly beſeeching thee not to take it from me, but to renew me daily by it.

Grant me by the ſame Spirit therefore to have a right Judgment in all things, that I may both perceive and know what I ought to do, and have Grace and Power to fulfil the ſame.

Give me, I beſeech thee, all the Gifts and Graces of thy holy Spirit.

Give me the Spirit of Wiſdom to be ſober, wiſe, and conſiderate in all things:

The Spirit of Underſtanding, to be quick, clear, and diſtinct in my Apprehenſions, to diſcern between Truth and Falſhood, Good and Evil:

The Spirit of Counſel, ſeriouſly to enquire into thy holy Will and Pleaſure before I venture upon any Action:

The Spirit of ghoſtly Strength, that I may be modeſtly confident and impregnably couragious in thy Service:

The Spirit of Knowledge, to underſtand all thy revealed Will to me, and all my bounden Duty to thee; that ſo neither thy Law nor my Duty, thy Mercy nor my Sin, may ever lie undiſcerned in my Soul.

Give me, I beſeech thee, the Spirit of Piety, that I may ever be devoted unto thee.

And, O my Saviour, give me above all things thy holy filial Fear, that I may never more dare to offend thee.

Deliver me, I moſt humbly beſeech thee, from all Raſhneſs, Inadvertency, and Inconſideration,

From a perverſe, confuſed, unſtable Mind;

From Ignorance of thy Will, and my Duty;

From all Confidence in my ſelf, or Diffidence in thee;

From all Impiety and Prophaneneſs;

From

From caſting off thy holy Fear, and thereby growing bold or careleſs in offending.

And now, deareſt Lord, having implored the Gifts of thy holy Spirit, and deprecated thoſe Evils that oppoſe it,

I humbly beg of thy divine Majeſty the Fruits of thy holy Spirit alſo; that by finding thoſe within me, I may know thy holy Spirit rules and governs me.

Give me, dear Lord, I beſeech thee, an univerſal Kindneſs and Affection, making me to love *thee* for thy ſelf, my *Friend* in thee, and mine *Enemy* for thee.

Give me Joy in thee, in thy Works, in thy Ways, in thy Laws, in thy Saints and Servants, in all the Friends and Bleſſings which I enjoy.

Give me, O Prince of Peace, Peace with thee, with my ſelf, with my Friends, and with my Enemies.

Give me Patience in all my Sufferings, and Mercy to all who offend me, or need my Mercy.

Give me Meekneſs in my Heart, Words, and Behaviour, in all, to all.

Give me a true and irreprovable Faith.

Give me Modeſty in all Diſputations, Shamefacedneſs amidſt all Commendations, Sobriety in the midſt of Plenty, that I may never abuſe thy Bounty.

And with theſe, give me, I beſeech thee, the four cardinal Virtues,

Prudence to govern me,
Juſtice to direct me,
Fortitude to diſcharge my Duty,
Temperance to be moderate in all things.

Make me ever mindful
Of Death, to be prepared for it;
Of Heaven, to deſire it;
Of Judgment, to dread it;
Of Hell, to be deliver'd from it.

O keep

O keep me in with Bitt and Bridle, when I ſtick not cloſe unto thee.

Make me to delight in the Aſſembly of the Faithful, to be conſtantly among them, that the holy Spirit, which thou didſt ſend upon thine Apoſtles, may deſcend upon me, even me alſo.

[O my Lord, compel, I beſeech thee, my deareſt *N. N.* to come in unto thee: Make him to ſee the Felicity of thy Choſen.

Give him a Taſte and Reliſh of all theſe Gifts and Graces of thy holy Spirit, that he may alſo be filled with thoſe unſpeakable Joys which they feel and find, who ſpend their Days and Hours, Spirits, Souls, and Forces, in knowing, loving, and obeying thee.]

Give me the whole Armour of God, that I may reſiſt all Evil, and perſiſt in doing all Good.

O give me the Spirit of Grace and Supplication, that theſe and all my other Prayers may be acceptable to thee, bleſſed to me, and graciouſly anſwered for thy Mercy ſake. *Amen.*

A Prayer to the Holy Ghoſt, out of St. Auguſtine.

O Love of the divine Power, the holy Communication of the omnipotent Lord and Father, and of the moſt bleſſed Son, come down even now, I beſeech thee, by thy powerful Virtue, into my Soul, and get into all the Corners of my Heart, and by thy Splendor clearly illuminate all the Darkneſs thereof.

Let thy gracious Viſitation, and abundant Dew, make my Soul fruitful in all good Works, pierce the moſt retired parts of my inward Man with the refreſhing Darts of thy Love, inflame me with thy holy

holy Fire, feed me with thy delicious Viands, repleniſh me with thy celeſtial Graces. Give me ſo to drink of the Torrents of thy Delights, that I may have no Taſte of vain and ſinful Pleaſures.

Come, O thou Comforter of all ſorrowful Souls, thou Strength of the Strong, thou Supporter of the Falling, and thou Lifter up of the Fallen; Come thou Cleanſer of our Sins, and Curer of our Wounds; come thou Teacher of the Meek, and Deſtroyer of the Proud; come, O thou Hope of the Poor, and Reviver of thoſe that faint; come propitious Star of ſuch as ſail, and Haven againſt Shipwrack, thou Stay of thoſe that live, and Comforter of thoſe that die: Have Mercy upon me, have Mercy upon me, and make me fit for thy ſelf, and abide in me for ever.

And that thou mayſt abide with me, I do again beg of thee the Fear of the Lord; becauſe this Fear is

Beautiful by Wiſdom,
Informed by Underſtanding,
Directed by Counſel,
Strengthened by Courage,
Filled with Knowledge,
And crowned with Piety.

As this Fear advances our Knowledge, ſo our Knowledge brings us to this Fear.

Therefore, O thou only Spirit of Wiſdom, give me this Knowledge, that I may always have this Fear:

Such a Fear as may make me wiſe unto Salvation;
Give me Wiſdom to underſtand thy Word.

Open mine Eyes to ſee the wondrous Things of thy Law.

Enlighten my Underſtanding, to find out the hidden and glorious Treaſures thereof.

Fill me with the Love of it,

And with all Delight in it:

Inſpire me to meditate humbly of it.

Make me in every reading or hearing of it, to profit by it, and in all things to be obedient to it. *Amen.*

Deareſt Lord, and moſt bleſſed Saviour, give me, I beſeech thee, ſuch Grace in meditating, and ſuch divine Light in Underſtanding thy ſacred Sufferings in thy Paſſion for me;

That by Faith I may believe in thee, and depend upon thy Merits therein;

And by Love may feel thy Sufferings, be crucified to the World, and be transformed into thee.

Make me willing to ſuffer any thing for thee.

Enable me to imitate thee in all thy imitable Perfections and Virtues, which thou haſt exemplified to me in this thy ſacred Paſſion.

Give me the vaſt extenſive Love which thou didſt ſhew to Almighty God in thy Obedience to his Will, and Satisfaction of his Juſtice.

Give me that great Zeal for Souls which thou hadſt, even to die for their Good, eſpecially their Converſion, as thou didſt for their Salvation.

Give me, O Lord, I beſeech thee, thy Obedience, thy Humility, thy Meekneſs, thy Purity of Intention, thy Patience, thy Wiſdom, thy Silence, thy Contentedneſs, thy Sweetneſs, thy Mildneſs, thy Mercy, thy Pity, thy Fortitude and Courage, thy Conſtancy and Perſeverance, thy Righteouſneſs to cover me, and all thy Merits to ſave me.

Glory be to thee, O Lord moſt high. *Amen.*

A Prayer for the Sixth Hour.

O Bleſſed Jeſus, I now commemorate thy holy Sufferings for me, both in Thankfulneſs to thee for them, and for the Application of them to my

my poor Soul; as alſo to offer them up to thy holy Father, for the full Satisfaction of all my Sins.

O deareſt Saviour, how wert thou led for me as a Lamb to the Slaughter, and as a Sheep before the Shearer is dumb, ſo thou openedſt not thy Mouth?

Thou didſt turn thy back to the Smiters, and thy Cheek to them that plucked off the Hair. Thou wert mock'd and whip'd, and rent and torn, defiled with Spittle, wounded and ſcourged, harſhly and terribly nailed, and crucified for me: Yet in all thy Sufferings thou didſt nothing but Good to thine Enemies, and didſt pray with loud Cries for thy moſt outrageous Perſecutors.

O have Mercy upon me thy moſt unworthy Servant: Plant in my Heart, I beſeech thee, Gentleneſs and Patience, a meek and long-ſuffering Spirit, Quietneſs of Mind, and Stability of Soul; that I may never more be tranſported with violent Anger, or be diſordered or diſcompoſed by an offenſive Peeviſhneſs, much leſs ever think of Revenge.

Give me Grace, dear Lord, mildly and rationally, lovingly and diſcreetly, to reprehend my Inferiors, ſweetly and tenderly my Equals, and freely to forgive all.

Give me Patience under all Injuries, and Contentedneſs in all Conditions and croſs Accidents. Make me with Charity return Good for Evil. Deliver me from an evil Tongue and a turbulent Mind, from an angry Spirit, and a croſs contentious Humour: Let thy Example convert me, thy Sweetneſs mollifie me, thy Gentleneſs ſoften me, thy Sufferings heal me, thy Blood cleanſe me, thy Death ſatisfie thy Father's Wrath, and ſave me. Fill me with thy Graces, that I may imitate thy Virtues, and by thy Merits be repleniſhed with thy Mercies here, and with thy Glories hereafter. *Amen.*

Bleſſed Lord, thou wert charged with the heavy Burden of the Croſs; O for thy Mercy ſake, diſcharge me of the heavy Burden of my Sins.

Thou wert led up to Mount *Calvary*; lift me up, I beſeech thee, to the Mount of heavenly Felicity.

Thou wert nailed betwixt two Thieves; be pleaſed to place me between thy Saints and Angels.

Thou gaveſt occaſion for *Simon* of *Cyrene*, to bear thy Croſs; make me alſo, I beſeech thee, contentedly to take it up and follow thee.

Let me not by my own Folly *make* it, but with all Obedience and Cheerfulneſs bear it, whenſoever thou ſhalt impoſe it upon me.

Deareſt Lord, I ſee by the Light of Faith, thy ſacred Arms ſtretched and extended upon the Croſs for me; O by that infinite Love of thine, that made thee endure all this for me, have Pity upon me, and ſave me. Receive me now into thoſe Arms of Mercy, and ſecure my Soul for ever unto thee.

O thou, who at the ſixth Hour, and on the ſixth Day, didſt faſten the Sins of the whole World, with thy ſelf, upon the Croſs; cancel, I beſeech thee, the Hand-writing of our Sins which is againſt us, and take it quite away from us. Let all theſe Sufferings of thine ſatisfie for what I deſerve to ſuffer, and deal not with me after mine Iniquities.

Let the Nails of thy Feet, nail all my Affections unto thee.

Let the Nails of thy Hands, nail mine unto good Works.

Let the Meditation of the Thorns wherewith thou waſt crowned for me, pierce mine Eyes unto Tears, and my Heart with Sorrow, for thy Sufferings and my Sins.

O let the moſt precious Blood which iſſued out of all thy Wounds, waſh me, and keep me clean,

that after ſuch a Bathing, I may never be polluted more.

O deareſt Saviour, who didſt hang naked, wounded, racked, tenter'd, tortur'd and bleeding, even to Death, upon the Croſs for me, to offer up the only propitiatory Sacrifice by which thy Father's Wrath was to be appeaſed, have Mercy upon me.

For upon this thy all-ſufficient Satisfaction, I ground my only Hope of Salvation.

O let me ne'er confounded be,
Since all my Hope is plac'd in thee.

I come, dear Lord, I come unto thee; O take me into the Boſom of thine unalterable and everlaſting Love; for thou haſt opened thy Heart, as well as thine Arms, to receive me.

As thine Arms of Mercy are ſtretch'd out for me, behold my Heart is by the Hand of Faith reached up unto thee.

O let us be joyn'd together, and never be divided more.

By thy Sufferings, grant me Deliverance:
By thy Stripes, let me be healed:
By thy Wounds, let me be cured:
By thy Blood, let me be ſaved.

As thou hadſt the Pain, O give me the Eaſe of all thy Sufferings. Eaſe me, O Jeſus, of the Burden of my Sins.

By thy Crown of Thorns, pricking and wounding thee, adorn my Head with a clear Underſtanding here, and the Crown of Glory hereafter.

For thou haſt paid the Price of my Redemption, that I may get the Purchaſe of thy Kingdom; therefore I adore thine unſpeakable Goodneſs; I delight, I rejoice and glory in thine infinite Mercies.

I desire to know nothing but Jesus Christ, and him crucified.

O let the Powers of the Cross prevail against all the Powers of Darkness.

Let thy Patience and Love on the Cross, reconcile me to all Persons and Sufferings.

Let the Peace of the Cross, reconcile me to thy eternal Father, and bring me Peace of Conscience.

Let thy Pains on the Cross, mortifie all my evil and corrupt Affections.

Let thy Victory on the Cross, give me Victory over all my spiritual Enemies.

Let thy Patience satisfie for my Impatience;
Thy Obedience satisfie for my Disobedience;
Thy Humility for my Pride;
Thy Love for all my Uncharitableness.

Give me such Patience, Obedience, Humility, and Love, as may make me live comformable to thee, and make thy Merits effectual to me.

By thy Prayer for thine Enemies, do thou mediate and intercede for me.

By thy Care of thy holy Mother and St. *John*, take care of thy Church and me.

By thy Mercy shewed on the Thief, have Mercy on me, powerfully convert me and all Sinners unto thee.

By thy strong loud Cries unto thy Father, hear my Prayers, and let my Cry come unto thee.

By thy Thirst after my Salvation, give me the Benefit of this thy Passion.

By thy Vinegar and Gall given unto thee, make bitter every Sin unto me.

By thy finishing all things foretold of thee, finish my Course of sinning against thee.

By thy Recommendation of thy self into thy Father's Hands, receive my Soul into thy Almighty Protection here, and to thy everlasting Glory hereafter.

By

By all thy unknown Sufferings felt by thee, but not underſtood by me, have Mercy upon me.

By all thy Dolours during the three long Hours thou didſt hang bleeding on the Croſs for me, have Mercy upon me.

By all thine Anguiſh thou didſt feel in the Suſpenſion of the divine Aid, have Mercy upon me.

By the Immenſity of thy Love in this thy moſt copious Redemption, have Mercy upon me, and fill my Soul with the Love of thee.

By all the barbarous Outrages which thou didſt endure for me, deliver me from all mine Enemies viſible and inviſible.

My deareſt Lord, be thou the only ſupreme Love of my Heart, and the Life of my Soul.

Let thy Virtues influence all my Actions, and thy Honour be the ſole End of all my Intentions.

Let me live in thy Favour, and for ever remain in thy Love.

O my dear Lord Jeſus, thou heavenly Phyſician of all humane Nature, thou great and glorious, and eternal King, remember, I beſeech thee, all the bitter Pains thou didſt endure in all thy ſacred Members, when thou wert hoiſted up on the Croſs for me; and let not my Soul be loſt, which coſt thee all thoſe inexplicable Pains. Make me feelingly and thankfully to remember how all thy precious Body was rent and torn, thy ſacred Limbs tortured and racked, thy Head pierced, thy Bones diſjointed, and all thy Body broken for me. Let me never forget this Love of thine, nor ever offend thee more. From the Crown of the Head to the Sole of the Foot, thou hadſt no part left whole in thee.

Never Sufferings like thine.

Never Anguiſh like thine.

Never Redemption like thine.

Never Love like thy Love.

Yet wert not thou ſo intent upon thine own Sufferings, but that thou didſt pray to thy Father for thy cruel Enemies.

O by this Mercy of thine, give me Love and Mercy to all that offend me, and do thou now have Mercy upon me.

Grant that I may always have ſuch a devout Memory and Feeling of thy Paſſion, that it may be a moſt powerful Protection of my Soul againſt all Temptations.

O thou, who hanging on the Tree, didſt there make Satisfaction for the Sins of the World, have Mercy upon all Men.

Convert the Obdurate.

Convince Hereticks.

Reduce Schiſmaticks.

Call in the Jews.

Bring in the Fulneſs of the Gentiles.

Make all the Prophane to tremble at thy Word.

Inflame all lukewarm Chriſtians with an holy Zeal for thee.

Take pity on thoſe who do not pity themſelves.

Bring us all into Obedience unto thee.

O holy Father, accept of this propitiatory Sacrifice of thine only eternal Son, for the full Pacification of thy Wrath, and for the Satisfaction and Salvation of all returning, ſinful, penitent, and believing Souls.

Bring all that are ignorant of this thy Son's redeeming Love, to the Knowledge of it and thee.

Since it is Life eternal to know thee, O holy Father, and Jeſus Chriſt whom thou haſt ſent;

Make all thoſe who are ignorant of the Terms of the Goſpel, to know and embrace the ſame.

Bring in all who are out of the Covenant of Grace, by ſincere Faith and unfeigned Repentance, into Covenant with thee.

Convert

Convert thoſe in particular, whom I am more effectually obliged to pray for.

Keep my Soul for ever from offending thee.

Let this ſweet Peace my Saviour hath purchaſed with his own Blood, never more be broken between me and thee.

Let none of my Rebellions break it; keep me from Sin that it never be diſturbed.

O bleſſed Jeſus, as there was Darkneſs at the Hour of thy Paſſion over all the Earth, until the ninth Hour, deliver me from all the Works, and from the Place of everlaſting Darkneſs, by thy holy Sufferings in this Hour. *Amen.*

O ſovereign Lord and bleſſed Saviour, Jeſus our only Redeemer, Saviour of the World, who by the ſole Motive of thy Mercy didſt humble thy Soul to the Death for our Redemption, and aſcend to thy Father for the full Accompliſhment of our Peace; graciouſly apply to our Souls the infinite Merits of thy ſacred Paſſion, and with thy precious Blood cleanſe us from all our Sins; nail them to thy Croſs, hide them in thy Wounds, bury them in thy Grave, that they may die in us, and we live in thee the Life of Grace here, and the Life of Glory hereafter, where with the Father and the Holy Ghoſt, thou liveſt and reigneſt in the Unity of the glorious Trinity, ever bleſſed, World without End. *Amen.*

Prayers for the Ninth Hour.

O Bleſſed Jeſus, I come now to commemorate thy holy Death, which, after all thy Pains, hanging ſo tedious a Time on the Croſs, thou didſt ſuffer at the ninth Hour, in full Satisfaction for all our Sins.

O, by this Death of thine, have Mercy upon me,

me; let it kill, crucifie, and deſtroy all Sin in me; that I may die unto the World, and live henceforth only unto thee.

At the ninth Hour was thy Heart pierced with a Spear; O dart into my Heart an unfeigned Love of thee.

By that precious Water and Blood ſhed for me, have Mercy upon me; waſh, cleanſe, purifie, heal my wounded and defiled Soul: Then, bleſſed Jeſus, did the Virtue of thy holy Sacraments flow from thy ſacred Side, the Water by which we are regenerated, the Blood by which we are redeemed, give me evermore the Virtue and Benefit thereof.

Then was thy ſacred Soul ſeparated from thy holy Body; O ſeparate me from this evil World, and unite me wholly unto thee.

Then didſt thou admit the Thief into Paradiſe; O admit me into thy heavenly Kingdom.

For all theſe ſtupendous Mercies I praiſe and magnifie thy Name for ever.

I beſeech thee, that the Power and Effect of all thou haſt done for me, may be ſaving to me.

Make me now to feel the Horror of Sin, and the Sorrow due unto it, that hath coſt thee thy Life, and thy deareſt Heart's Blood to make an Atonement for it.

O that I could comprehend the immenſe Love of my dying Saviour, that I might make ſome grateful Return of Love unto thee.

Why ſhould not the Senſe of thy Weeping, make mine Eyes to over-flow with Tears for offending?

Why ſhould not the Blood which thou didſt ſhed for me, make me deſirous to ſhed mine for the Love of thee?

O my dear Lord, let thy thirſting Breaſt make mine to thirſt and languiſh after thee; inebriate me with

with the delicious Viands of thy Grace and Love, ſince my Soul can take no Satisfaction in any thing but thee.

O Fountain of living Waters, to thee I come, let me by Faith drink up the Water and Blood which flowed from thee.

As thy Heart was broken for me, break mine with Sorrow for offending thee, proceeding purely from the Love I owe unto thee.

Hide me in thy wounded Side, till thy Father's Indignation be over paſt.

By thy precious Blood ſave me.

By thy holy Water cleanſe me.

By thy prevailing Death, give me Life, and

By thy Reſurrection, Glory.

O bleſſed Jeſus, what a Bill of Payment haſt thou here diſcharged? What an Acquittance haſt thou made for me?

The Rocks did rend, the Graves open, the Heavens mourn, the Earth did ſhake at thy Paſſion; And ſhall I ever make light of any Tranſgreſſion more?

O ſtrike the Rock of my hard Heart, that it may kindly flow forth in Tears for thee, as thou didſt overflow in Tears of Blood to ranſom me.

Open the Grave of my dull and earthly Soul with thy almighty Power, and enliven the Dead therein, even all my Powers and Affections, that abundance of holy Thoughts may riſe out of it in Thankfulneſs for thy Paſſion, with multitudes of Praiſes for my Redemption.

Shake my Heart with Terror at the Approach of every Sin, that I may die rather than commit one known wilful Offence againſt thee more.

Bleſſed Lord, encloſe my Soul now in that Heart of thine, which was opened with the Spear for me.

There

There I delight to dwell, and have greatly deſired it.

There will I live, and ſuck Life, and draw Salvation from thee.

Thy wounded Heart is my Sanctuary, my Comfort in Sorrow, my Refuge in Trouble; here let me live and die, and be ſecure for ever.

I deſire nothing but thee, I languiſh after none but thee, all Satisfaction lies in thee.

I deſire to creep into this Hole of the Rock, and there to lie cloſe with intimate individual Adhæſion to thee, with Fulneſs of Love and Obedience.

O nouriſh me with thy Grace, fill me with thy Love, and enable me to return it all in Thankſgiving and Love unto thee.

Additional Devotions for the Evening.

O Bleſſed Jeſus, by the Eye of Faith I now behold thee dead upon the Croſs for me, and ſee good *Joſeph* of *Arimathea*, thy holy Mother, and thy bleſſed Apoſtle St. *John*, coming to take thee down from the ſame: Among whom, I alſo by Faith deſire to come, upon the Ladder of holy Thoughts, with the Shroud of my Heart to receive thee.

O give me the Myrrh of Mortification,

The bitter Aloes of Sorrow for my Sin,

And the Odour of divine Virtues to preſent and embalm thee with.

O that I had Tears to waſh thy ſacred Body, all begored with Blood, and defiled with Spittle for me.

O that I were but gratefully ſenſible of thine unſpeakable Love in all thy Sufferings!

As theſe good Men did draw out the Nails all dyed with thy moſt precious Blood, be pleaſed to draw

draw out all the Roots of Sin which lie in my Body, corrupting my poor Soul.

Fetch out all my Defilements, all my evil Inclinations, all my Vices of whatever ſort, tho' thou rend and tear me in the Cure.

Thy wounded Shoulders and pierced Hands, were ripp'd from the Croſs; ſo faſt did the bloody Nails and thy Love above all, fix thee thereunto.

O dear Lord, looſen me quite from the World, and from every vain Affection that would withdraw my Heart from thee.

O fix the Memory of thy Sufferings in my Heart, and my Heart faſt unto thee.

As thy Servants took thee down in their Arms, vouchſafe to receive me into thine.

Methinks I ſee thee laid in thy Mother's Lap, while they ſhroud thee.

Dear Lord, I lay down all my Affairs in the Lap of thy divine Providence, deſiring to reſt ſweetly, thankfully, and moſt contentedly in all thy Diſpenſations towards me. I reſign my ſelf, my Soul, my Eſtate, my Friends, and all that I am, or have, unto thee. Thou haſt bought and redeemed me to be thine, and thine only will I be for ever.

Make me to ſpend Hours and Days in contemplating thee, and thy miraculous Sweetneſs; conſtantly to abound in Acts of Love, Adoration, and Thankfulneſs to thee for this thy redeeming Love unto me.

And now, dear Lord, I ſee thee taken away to thy Burial alſo, and laid in a new Sepulchre.

O make me a new Heart, and take thy Repoſe in the ſame.

I ſee thee buried for me:

O bury all my Sins in the Grave with thee.

And thou, who wert in that Night of Sorrow before thy Death, in thine Agony, at Prayer for me

me in the Morning, condemned the third Hour, crucified the ſixth, dead and pierced the ninth Hour, and taken down from the Croſs at Even; who waſt now buried for me, have Mercy upon me, give me Grace daily and duly to apply the ſame unto my Soul, as being my only Help, Health, and Remedy; for in thy Merits, Death, and Paſſion, is my only Hope of Salvation.

Therefore let my Life be hid with Chriſt in God.

Grant me to count all things but Dung, to gain thee.

For whom have I in Heaven but thee, O Lord? and there is none upon Earth that I deſire in compariſon of thee.

Compline, or Prayer before Bed-time.

HAving now, deareſt Lord, paſſed this Day in Health and Safety by thy divine Providence, I give Thanks unto thee.

Bleſſed be thy holy Name for any Good I have done, or for any Evil I have left undone; ſince it was by thy Grace only that I attained to the one, or avoided the other.

Bleſſed be thy Name for thy Mercies received, for thy Judgments eſcaped, and thy Goodneſs enjoyed this Day.

O let not my Days conſume in Vanity, nor my Years in Trouble; but let every Day add ſome Knowledge, ſome Practice, and ſome Virtue to Yeſterday.

Holy Father, I beſeech thee by the Merits of thine only Son, to pardon me the Sins of this Day, and take me now and ever into thine Almighty Protection.

O that thou wouldeſt viſit me with the Viſitation of thy Saints: O that thou wouldeſt ſhew me the

the Felicity of thy Choſen: O that thou wouldeſt open mine Eyes to ſee that and thy Goodneſs at all times. O that thou wouldeſt give me Songs in the Night, that I might never ceaſe Day nor Night from praiſing thee.

O that while mine Eyes ſleep, my Heart might always wake unto thee.

O fill me with Love, fill me, O Lord, with the moſt inflamed Love that ever any of thine had unto thee.

O that I had all the Love of all thy Saints and Angels compriſed in my Soul, to pour it out unto thee.

Lord, thou haſt not denied thy Blood to redeem my Soul; do not, O do not deny me thy Love to repleniſh it.

I deſire to empty it of every thing elſe, fill it with thy ſelf for ever; that as of thy Fulneſs we have all received, of the Fulneſs of my Love thou mayeſt receive ſuch a full Obedience and Duty, that I may be thine, and only thine for ever.

O make me to think upon thee in my Bed, and to remember thee when I am waking.

Let my firſt and laſt Thoughts, yea, let all my Thoughts be of thee; and let thy Bleſſing, moſt bleſſed God, be now and evermore upon me.

O make me to be early up at my Prayers and Praiſes unto thee. *Amen.*

A Prayer for Lent.

MOST holy and ever bleſſed Lord Jeſus, who didſt faſt forty Days and forty Nights for me and all thine; to teach us, that Prayer and Faſting were neceſſary Fortifications againſt the Aſſaults of the Devil, and all his Temptations; as alſo to ſatisfy for all our Exceſſes by Intemperance, and

for all Deficiencies in our Retirements and Prayers: I adore thy Goodneſs, and humbly implore thy Grace and Acceptance of my Humiliation before thee theſe forty Days which I now enter into and continue in, in Memory of, and Conformity to thee.

I offer up this holy Time, in Honour and Love of thee, in Imitation of thy Saints, in Obedience to thy Church, in Sorrow for my Sins; as an Act of Indignation againſt my ſelf, in hearty Confeſſion that I am not worthy of the leaſt of thy Mercies; to deplore my Weakneſs, to implore thy Aſſiſtance, to lay before thee all my Wants, to beg thy Supplies, to meditate upon thy Life, Death, and Paſſion, and to be thankful for the admirable Work of our Redemption; to ſhew thee my Wounds, and to ſhelter my ſelf in thine for Cure; to judge, condemn, and deny my ſelf, that I may not be judged, and condemned, and denied by thee. I correct my ſelf, that thou mayeſt ſpare me; I abhor my ſelf, that thou mayeſt pity me; and I deſire to die to the World, to live with thee. I deſire not only to faſt for Sin, but above all from Sin; ſo to meditate upon thy Life, Death, and Paſſion, as to make moſt grateful Returns of Love and Obedience: In ſerious Care to imitate all thy Virtues, truly conforming my ſelf to all thy imitable Perfections. Since if our Humiliations produce not theſe Effects, it may well be ſuſpected they have more of Formality, Humour or Hypocriſie, than true Sorrow and Integrity.

Therefore I earneſtly crave thine almighty Aid and Grace for my ſincere Performance.

Help me, dear Lord, to ſearch and try my Heart, to diſcover, diſcern, and eradicate all my Sin, to empty my ſelf of all Vanity; and do thou plant in me true ſanctifying Grace and conſtant Piety.

Help me to overcome all my Infirmities, and eſpecially thoſe which by my corrupt Nature, careleſs and evil Cuſtoms, Inadvertency or Condition of Life, I am moſt ſubject unto.

Help me alſo, dear Lord, to make worthy Preparations for the holy Sacrament, that having chaſtiſed my ſelf in this time of willing and obediential Humiliation, I may come out ſo cleanſed, healed, and reſtored by thy Death and Paſſion, that I may partake of all the Joys of thy glorious Reſurrection.

Give me therefore, I beſeech thee, bleſſed and happy Opportunities of Retirement and Introverſion, with the Grace of profitable Meditations, and a lively Faith for effectual Application. Give me the Bleſſing of Health and Strength to perform the ſame; make me ſo earneſtly to implore all thy Graces, as to attain them, ſo to deprecate thy Judgments, that thou mayeſt ever with-hold them; deliver me from all vain and ſinful Company, from great Diſturbances, and from all Diſtraction that may impede my Duty to thee.

Give me a diſcerning Spirit, that I may know the Duties of my Calling, that I may neither be negligent of it, nor too ſollicitous in it. Give me Opportunities of doing good to all, but eſpecially to thoſe of the Houſhold of Faith, for both the Will and Power come from thee.

Make me a Comfort to the Afflicted, a Help to the Poor and Needy, and an Encourager and Example of Virtue, a Diſcountenancer of Vice, a meet Help to thoſe I converſe with in all Things, but eſpecially in the beſt.

Help me to bear Injuries patiently, to take Contradictions eaſily, to forgive all freely. Make me a true, a prudent, and a faithful Friend, a kind Neighbour, a good Maſter (or Miſtreſs) in my Family, liberal to the Poor, and truly loving to

my Relations; tender and compaſſionate, meek, humble, and courteous to all. Make me as much to honour thee, as ever I have diſhonoured thee; as much to pleaſe thee as ever I have diſpleaſed thee.

O that thou would'ſt make me a great Inſtrument of thy Glory; and though without thy Grace I can do nothing, enable me ſo, that I may experimentally ſay, and evidence to all the World, that through thy Grace I can do all things. That thy Strength may be ſeen in my Weakneſs, and that from the Greatneſs of my Sin and Miſery, the greater Glory may ariſe to thine infinite Goodneſs and Mercy.

Lord, do thy Work of Grace ſpeedily and mightily upon me, and make thy Servant unalterably conſtant in thy Faith and Service; to which end bleſs all the Means of Grace unto me. Let my private Devotions ſo fit and prepare me for thy publick Worſhip, that all thine Ordinances may be profitable to me, that ſo by thy Grace derived through them, my whole Life may be acceptable in and through my bleſſed Lord and Saviour. *Amen.*

A daily Thankſgiving.

I Praiſe thee for electing me before all Time,
For creating me in Time,
For redeeming me in the Fulneſs of Time,
For all the Parts and Myſteries in my Redemption,
For thy patient Forbearance of me ſo long a Time,
For giving me a Time to repent, and Repentance in that Time,
For juſtifying me in thy good Time,
For my Sanctification at all Times,

And

And for my Hope of Glorification when Time ſhall be no more.

I praiſe thee for thy wonderful Mercy in preſerving me from a thouſand-fold Dangers, Miſeries, Diſeaſes, Falls, and Troubles, which without thy Mercy had befallen me,

For delivering me from thoſe Calamities I have ſo particularly feared, and ſo much deſerved,

For delivering me out of all the Mire of Iniquity, and thoſe Sinks of Sin in this evil World, which without thy Grace and Mercy, I had fallen into, and periſhed in, if thou hadſt not ſnatched me as a Fire-brand pluck'd out of the Fire:

For all the Bleſſings of thy Bounty which we daily receive from thy Mercy,

For thy Supply to me in all my Wants,

Thy Relief in all my Neceſſities,

My Comforts in all my Sadneſs,

" For the Kindneſs, Affection, Ability, Support, " and Comfort of my dear *H*——, *W*——, *Ch*—,

" For preſerving him [*her*, or *them*,] in Health " and Safety,

" For thy miraculous Preſervation of us [from " the late Plague,] in time of imminent Danger,

" For keeping us from drowning, and from all " Hurt and Loſs by Fire,

" For preſerving us from Falls, Fractures of " Bones, Diſlocations, Hurt, or Loſs of any of " our Members, or Senſes.

Above all, I praiſe thee for making me a Member of thy holy Catholick Church, and the Satisfaction I enjoy therein,

" For the miraculous Preſervation of the King, " and thy wonderful Reſtauration of thy Church,

" To ſome Degree of its wonted Glory,

" To a full Degree of thy ſaving Truth,

" And to a peaceable Poſſeſſion of our ancient " Privileges:

For the Joy of thy Courts in the Beauty of Holineſs,

For the Comforts of our ſolemn Aſſemblies.

For an able, pious, and learned Clergy,

For a willing, obedient, and conformable Laity,

For the Glory of our Feſtivals, and all the glorious Myſteries, contained, commemorated, and reduc'd to Practice in them.

For our weekly, monthly, quarterly, and yearly Faſts; in our Fridays, Eves, Embers, and Lent;

For the excellent Uſes deſigned in them,

For the unſpeakable Benefits derived from them.

By giving us (in holy Abſtinence,)

Life to our Prayers,

Light to our Underſtandings,

Vigor to our Affections,

Wings to our Devotions,

Examination of our Conſciences,

Sorrow by reaſon of our Sins,

Acts of Penitence for them, and Enmity againſt them.

I praiſe thee for our excellent Liturgy, containing penitential Confeſſions,

Effectual Abſolutions,

Charitable Interceſſions for all,

Invocating thy Mercies,

Deprecating thy Judgments.

I praiſe thee for the Tears, Sighs and Groans of our Hearts, Souls, and Spirits at our Prayers, to the Delight of God, and the Joy of Angels,

For the Muſick of our Songs and Praiſes,

For the Harmony and Unity of our Verſicles and Reſponſals,

For our ſtrong, loud, powerful *Cries*, to importune thy Mercy,

For our ſoft, ſilent dropping *Tears* to move thy Pity,

For our Regeneration in Baptiſm,

Our Corroboration in the Euchariſt,

Our daily Growth and Comfort by all the Means of Grace,

For our Comforts and Encreaſe of Grace in the Seals of Salvation,

For the Infallibility of thy holy Word,

For thy Judgments denounced therein, to keep us from ſinning,

For thy ſaving Promiſes to keep us from deſpairing,

For thy righteous Laws, glorious Attributes, wonderful Works, and all the Ways of thy divine Providence, making our Faith and Dependance ſtrong in thee.

I praiſe thee for the great Delight of the *Moſaical* Part of thy Word, ſhewing us thy Wonders, Laws, and Ordinances, enrich'd with thy ſecond Covenant, which was believ'd and depended on by all thy holy Patriarchs.

I praiſe thee for the hiſtorical Part of thy Word, declaring to us thy Wiſdom, Power, and Providence in the OEcumenical Government of thy Church and People, by good and wholeſom Laws.

I praiſe thee for the Hiſtory and Patience of *Job*,

For the poetical part of thy Word,

In the Melody of the *Pſalms*,

The Inſtructions of the *Proverbs*,

The Mirror of Vanity,

The tranſporting Raptures of the *Canticles*,

The melting Lamentations for our Sins, and thy Judgments.

I praiſe thee for the ſtupendous prophetical Part of thy Word, whereby we are filled with Wonder at the Myſteriouſneſs of thy Prophecies, and raiſed

to Exultation in ſeeing their Accompliſhments,

For all thoſe Heights and Depths not yet revealed, but ſtill obſcure is thy Wiſdom, Power, and Majeſty to be reverenced.

By which Springs of Glory thou haſt made all our freſh Springs to ariſe in thee.

But if in thy Law and Prophets, thy Goſpel lay concealed, how glorious is thy Goſpel that brings us a Saviour by whom thy Law is fulfilled, and thy Prophecies revealed?

I praiſe thee therefore with intenſe and fervent Ardors of Soul, for thy glorious Goſpel above all, which brings us the Tydings of a Saviour, ſent from Heaven to redeem and reſtore loſt, undone, and fallen Man.

I praiſe thee ſincerely, moſt holy Father, for my dear and bleſſed Saviour,

For his miraculous Incarnation,

Joyful Birth, ſharp Circumciſion,

Glorious Epiphany, painful and concealed Life until his Baptiſm.

I praiſe thee for his Prophetical Office then taken and executed, in his Sermon of Salvation, excellent Precepts, gracious Promiſes, Miracles, Propheſies, and other Works of Mercy,

For all his hard Labours, Travels on Foot, Watchings, Tears, Faſtings, Prayers, and humble Life of Pain and Poverty for our Example and Encouragement therein,

For his Prieſtly Office in his Life-giving, and all-ſaving Death; wherein he ſacrificed himſelf for the Sins of the whole World, and even for me, as if there had been no other.

I praiſe thee for his Kingly Office manifeſted in his Almighty Reſurrection, Triumphant Aſcenſion, Regal Seſſion at the Right-hand of God, and his Interceſſions for us,

For

For the glorious Deſcent of the Holy Ghoſt at *Pentecoſt*,

For the bleſſed Preſence, Reſidence, and Aſſiſtance of the ſame Spirit upon thy holy Church throughout all Ages,

For the Knowledge of an incomprehenſible Trinity in an undivided Unity, thy Name be bleſſed and praiſed for evermore.

I praiſe thee alſo for the glorious Acts of the holy Apoſtles,

For the propagating of thy Church by them,

For the Riches of Wiſdom, and the ſacred Myſteries that lie hid in their Epiſtles,

The Humility of their Lives,

Their Courage and Patience in ſuffering,

Their Charity in forgiving,

Their powerful Declarations againſt Vice,

Their Practice of Virtue,

Thy Spirit of Truth in all,

And for that Map of the cæleſtial *Canaan* in the all-bright and glorious Revelation, thy Name be bleſſed and praiſed, both now and for evermore. *Amen.*

I praiſe thee alſo for the ſucceſsful Miniſtry of thy Word in all Ages ſince,

For the Learning of the Fathers,

The Holineſs of their Lives,

Their zealous Devotions,

For the Tears, Watchings and Prayers of all Chriſtians,

For their Patience in ſuffering, and Courage manifeſted in the primitive Times,

For thy ſaving Truth ſhining more or leſs in all Times,

For the excellent Preaching of thy Word in our Times,

For the Co-operation of thy Spirit with it:

To the awakening of our ſeared Conſciences,

The melting of our hard Hearts,

To the dividing between the Soul and Spirit, the Heart and Reins;

For the Diſcovery of our Sins,

The quickning of our Spirits,

The Fear of thy Judgments,

The Hope of thy Mercies,

For the Reformation of our Lives.

I praiſe thee alſo for all thoſe who have benefited me by their Writings, Sermons, Diſcourſes, Prayers, Books, Rebukes, and Advices, and for all other Helps unto Heaven.

I praiſe thee for all thy ſanctified Afflictions to chaſtiſe my Rebellions,

For all the Unkindneſs of my Friends, Ingratitude and Contempt of my Enemies,

Thereby to wean me from the World,

Scoure me from my Ruſt,

Refine me from my Dregs,

And unite me cloſer unto thee,

For raiſing me up many Comforts and Friends, I neither deſerved nor thought upon,

For the giving me the Grace of Penitence,

The ſuper-exalted Love of a redeemed, and the Care and Piety of a regenerate Perſon,

For upholding me from falling,

For lifting me up when I was down,

For Strengthening me in my Weakneſs,

For confirming me in Goodneſs,

For the Converſion of Sinners,

For thy Patience in waiting for their Converſion,

For thy Pardon of the Penitent,

For thy Juſtice on the Obſtinate,

For thy preventing and initiating Grace,

Thy illuminating and co-operating Grace,

Thy reſtraining and reſtoring Grace.

Thy renewing, aſſiſting, and quickning Grace,

For

For thy many great, ſtrong, loud Calls by thy Judgments,

For thy ſoft, melting, whiſpering Calls in our Conſciences, to turn unto thee,

For alluring us by thy Word read and preached,

Thy Mercies and thy Judgments,

Thy divine Inſpirations,

The Stings of our Conſciences in ſinning,

The Humility and Fear of a pardoned Perſon,

For making Sin bitter unto us,

The Burden intolerable.

I praiſe thee for giving us an Hunger or Thirſt after Righteouſneſs,

For any Power thou giveſt us to do good Works, and for thy Bleſſing upon thoſe we do,

For a good and right Underſtanding,

A ready unlooſed Tongue,

A clear Apprehenſion, and ſuch an imperfect Comprehenſion as we have of divine Things,

A ſerviceable Memory,

An obedient Will at any time to thy Calls,

For giving me a great Love to thee, a Love to my Friends, and even to my Enemies, and a Heart to pardon all their Unkindneſſes to me,

For the Comfort and Delight thou giveſt me in my Prayers and Praiſes,

For the Fidelity of my Friends,

The Love of my Neighbours,

The good Acceptation thou giveſt me with all kind of Perſons,

For the Intereſt thou giveſt me in the Souls of Men,

[For any Love, Care, or Conſcience that is in my Servants.]

For the Gratitude thou doſt enable me to pay to my Benefactors,

For my Compaſſion of others, and theirs on me,

For

[For giving me Grace to leave the World a little, before I was by thy Judgments forced to leave it altogether.]

I praiſe thee for all the Miniſtry of Angels,

For my Guardian Angel,

For all the Faithful departed,

For thy great Graces given unto them,

Their good Example given to me;

For the Suffrages and Prayers of all Saints,

For my Communion with them, and with all thoſe of them who are at Prayers with me now in this holy Hour,

For the large Capacity and Extent of my Soul, that can be in Union with the Saints of all Ages paſt, preſent, and to come, worſhipping, praiſing, and adoring thee:

For enabling me to rejoice in thy Glories, to dilate upon thy Excellencies, to delight in thy Service.

I praiſe thee for preſerving me from all Perils and Dangers, either by Day or Night,

For that Portion of Health I now enjoy,

For the Contentedneſs and Thankfulneſs thou giveſt me in all Eſtates,

For all the Neceſſaries of this Life,

Healthful dwelling, Quiet, Safety, Plenty of Food and Raiment,

For all the Retirements and happy Opportunities thou giveſt me, of reading, Praying, and enjoying thee,

For aſſiſting me to overcome (in any meaſure) any of thoſe great Infirmities I am ſubject to by Nature,

For all thy Gifts of Grace and Nature, infuſed or acquired by Study or Experience in the World,

For any good Uſe I make of them,

For

For thy wonderful Mercies to me and mine, bleſſing us in all good Things,

For thy great Preſervation of us in many Dangers, and Deliverances out of very many great Troubles, which my Soul recounteth unto thee,

For all theſe and for all other thy Mercies known or not known, manifeſt or ſecret, willingly or unwillingly received, I praiſe thee, I bleſs thee, I give thee Thanks, and I deſire to praiſe, bleſs, and give thee Thanks all the Days of my Life,

What am I that thou ſhouldeſt look upon ſuch a dead Dog as I am?

What Reward ſhall I give unto the Lord, for all his Benefits towards me, eſpecially in that he hath ſpared and forborn me until now?

Holy, holy, holy, thou art worthy to receive honour, worſhip, and Praiſe, now and for evermore. *Amen.*

A Prayer for Chriſtmas-Day.

HOLY Jeſus, who being infinitely higher than the Heavens, didſt condeſcend to look on the Earth, to come down and viſit us with the ſaving Preſence of thine eternal Godhead, clothed with our Manhood in the Virgin's Womb; let this miraculous Grace of thine effect another Miracle in me; let it raiſe me by the Inſpiration of the Holy Ghoſt, and change me by a new Birth, and exalt me to a divine and heavenly Life, that I may forſake the World, and live unto thee. O thou who didſt aſſume thy Body and Soul for me, and all Mankind, that we might be Members of thy Body, and of thy Fleſh, and of thy Bones; unite me unto thee, make me ſenſible of thee my Head; fill me with the Joy of

thy Nativity, and give thy ſelf unto me, who waſt born for me, that I may be thine, and my beloved mine for evermore.

O eternal Glory of the Father, veil'd over with mortal Fleſh, remove the Veil from off my Heart, enlighten my Underſtanding, and draw me near unto thee, that I may know the Myſtery which was hid from Ages and Generations, but is now revealed for our Glory. Receive me to thy ſelf, make me one with thee, and be thou more dear unto me than all the World.

O thou who didſt vouchſafe to dwell in the dark Cloyſters of a Virgin's Womb, thou who didſt vouchſafe to cloſe thine Infinity within the confines of human Shape, and advance our Humanity to the Throne of God; prepare the Temple of my Soul, make it bright with Knowledge and Wiſdom, come and dwell in my Underſtanding, take Poſſeſſion of my Will, reign within my Heart, let thy Scepter of Righteouſneſs be exalted over me, and become the Rule of my Thoughts and Actions.

O reign over all the World, and let the Righteouſneſs and true Holineſs wherein thou delighteſt, prevail and proſper in the Earth, let the Souls be ſaved which thou haſt redeemed. *Amen. Amen.*

A Prayer for Eaſter-Day.

ETernal Son of the eternal Father, who waſt a Man of Sorrows, and art now the Lord of Joys, look down from Heaven, thy Dwelling-Place, upon me thy Servant, who rejoice in thy glorious and bleſſed Reſurrection. Thou haſt broken the Bars of Death and Hell, for it was impoſſible that he that was innocent ſhould be holden of them: Thou haſt broken down the Gates of the Priſon of the Grave, becauſe thou haſt ſatisfied

fied thy Father's Juſtice. He knew thy Ability, and therefore he truſted thee with ſo great a Debt. He knew thy Power, and therefore did commit ſo weighty an Employment to thy ſacred Hands. O cauſe me to know thee my Saviour to be the Son of God, by this glorious Reſurrection. Let it quicken me, and raiſe me up who am dead in Sins and Treſpaſſes.

Our Surety has paid the Debt, and is come abroad, let all the Earth rejoice and be glad in him. Sing, O Mountains, and break forth into Singing all the Vallies in the World; for our Redeemer and our Saviour hath conquered Death, Hell, and the Grave. Let the Light of his Reſurrection transform the World into Heaven, and turn the Wilderneſs into *Eden*; let it reſtore a better Paradiſe than the old one unto us. Let the Power of his Reſurrection quicken all the dead in Sins, and convert all the Kingdoms upon the Earth, and make them the Kingdoms of the Lord, and of his Chriſt, wherein Truth and Peace, and Righteouſneſs may reign for evermore.

O my Soul, thy Lover, thy Friend that was killed, dead, and buried, is alive, and is able to ſave unto the utmoſt, all them that come to God thro' him, ſeeing he ever liveth to make Interceſſions for us. He, by and for whom the Worlds were made, loved thee to the Death. O let this Love enflame thee, and turn thee all into Love, and let the Love of God, which paſſes all Underſtanding, poſſeſs thy Soul and Body for ever. Let the Love of Chriſt conſtrain thee to forſake Iniquity, and to eſteem nothing eaſie, honourable or delightful, but that which is ſo to him. Love all that he loveth, hate all that he hateth.

O Jeſus, the Love and Life of my Soul, be thou my Sovereign Lord and Friend, my only Treaſure

and

and Poſſeſſion; be thou my Wiſdom and my Glory, my Kingdom and my Crown, my Life and Bleſſedneſs; be thou all in all to me; let thy Will be my Will, and thy Pleaſure mine. As thou cameſt to do the Will of thy Father, let it be my Meat and Drink to do thy Will, to glorifie thy Name, and finiſh the Work which thou haſt given me to do.

O give me the Image of thy Soul, and let the ſame Mind be in me that was in Chriſt Jeſus, both towards thine eternal Father, and towards all thy Creatures. Let me deſpiſe all the Vanities which thou didſt contemn, that I may enter into thy Joys, and live in Communion with thee for ever. *Amen.*

A Prayer upon the Day of Pentecoſt.

O Lord, my Light, my Life and Confidence, my Love, and my only Happineſs, I place my whole Hope and Truſt in thee. I now expect from thine infinite Bounty, thy holy Spirit which thou haſt promiſed in thy Mercy. O ſend out thy Light and thy Truth unto me. Thy Word is Truth, thy Spirit is Truth, thou, O God, art the God of Truth. Inſpire me with thy Truth, and make me to know the Truth, embrace, love, live in the Truth, believe and ſpeak the Truth, ſerve, obey, and praiſe thee in Truth now and for evermore.

O bleſſed Jeſus, all the Treaſures and Joys thou gaveſt us in thy Birth, all the Mercies and Myſteries of thy Life, all the Benefits of thy Death and Paſſion, all the Victories and Joys of thy Reſurrection, all the Triumphs and Places thou giveſt us in thy Aſcenſion, all the Advantages of thy Seſſion and Interceſſion, are lock'd up and ſeal'd in this Promiſe of ſending the Holy Ghoſt. Till he unlock and open theſe Treaſuries to us, till he illuminate

us in, and fit us for them, till he reveal and apply them to us, we cannot enjoy them. O ſend thy Spirit then into us, and ſeal all thy Mercies by him upon us, now and evermore. *Amen.*

Confeſſion of Sin.

I Confeſs, O Lord, that I was ſhapen in Wickedneſs, and in Sin hath my Mother conceived me;

That I was brought forth in Uncleanneſs,

That I am a Root of Bitterneſs,

A wild Vine of *Sodom*,

A Branch of the wild Olive,

A Child of Wrath, a Veſſel of Diſhonour.

My Heart is rebellious like a Starting-bow,

My Throat an open Sepulchre, venting Folly,

My Lips ſo polluted, that my Tongue talketh nothing but Vanity.

Mine Eyes and my Tongue uncircumciſed.

I have a Fore-head of Braſs, and a Neck of Iron.

My Hand ſlow to do Good, and my Feet ſwift to do Evil.

I have ſinn'd againſt thee, O Lord, and treſpaſſed in thy Sight, not fearing thy Majeſty.

My Sins are in quantity large, of long Continuance, from my Mother's Womb, deep, heavy, like a Burden, like Lead, reaching to Heaven with their Cry,

Many in Number like the Stars,

More than the Hairs of my Head, or the Sands of the Sea, oftentimes reiterated, as a Fountain caſting out Waters, till they become as a Habit, as red as Scarlet and Crimſon.

For I am ſold under Sin, I ſin till my Sins become natural to me, like the *Æthiopian*'s Skin and the Leopard's Spots.

In

In quality, Sins as ſtrong as Cords and Cart-ropes, Gaining nothing thereby.

For a handful of Barley and a little Bread,

Committing Sin with Greedineſs, Sin upon Sin, with Impudence, not being aſhamed, knowing it to be Sin.

Giving Offence thereby, returning unthankfully like the Dog to the Vomit.

Like the Sow to the Mire.

Therefore, O Lord, becauſe thou art juſt, and thy Judgments true.

I do (or may) reap the Fruit of my Fooliſhneſs;

For what Fruit have I in thoſe Things whereof I am now aſhamed?

My Days are conſumed in Vanity, and my Years in the Bitterneſs of my Soul, and now there is no Health in me, becauſe of thy Diſpleaſure, nor any Reſt, by Reaſon of my Sin.

My Heart trembleth alſo for Fear of thee, and I am afraid of thy Judgments.

I feel Bitterneſs beyond the Bitterneſs of Death, for ever forſaking thee, or being forſaken by thee.

Woe unto me, rebellious Wretch, for ſo doing, by which I become ſo vile, I loath and abhor my ſelf.

I have roar'd for the very Diſquietneſs of my Heart.

And what ſhall I now ſay, or how ſhall I open my Mouth?

What ſhall I anſwer, ſeeing I have done theſe Things?

Miſerable Man that I am! Who ſhall deliver me from the Body of this Death?

When I have not, what I can farther ſay or do, this only remaineth, this is my laſt Refuge, that I direct mine Eyes unto thee.

Out of the Deep have I cried unto thee, O Lord; Lord, hear my Voice.

If thou, Lord, ſhouldeſt be extream to mark what is done amiſs, who may abide it!

Enter not into Judgment with thy Servant, for in thy Sight ſhall no Man living be juſtified.

Wherefore O Lord, I appeal from thee unto thee;

From thee a juſt Judge, to thee a moſt merciful Father.

From the Throne of thy Juſtice to the Seat of thy Mercy.

O Lord, be pleaſed to admit of this Appeal; if thou do not, I periſh; And careſt thou not that I periſh, who wouldeſt have all to be ſaved, and none to periſh?

I am thine, O ſave me.

Deſpiſe not the Works of thine own Hands, who hateſt nothing that thou haſt made.

I am thy Servant, the Son of thine Hand-maid.

I am called by thy Name, I am the Price of thy Blood.

O ſpare thy Workmanſhip, ſpare thy Child,

Thy Name, the Price of thy Son's Blood:

But I am a Sinner, and God beareth with Sinners, be pleaſed to bear with me, and remember of what I am made.

Remember that I am but Duſt,

Frail Fleſh, light Wind, looſe Duſt, and wilt thou, O Lord, break a Leaf driven to and fro by the Wind? Wilt thou purſue dry Stubble?

Behold, O Lord, though I have ſinned, I humble my ſelf before thee.

Spare the humble and contrite.

David ſpared *Shimei* that railed on him, and *David* was a Man after thine own Heart, therefore do thou ſpare me.

Ahab forgave the King of *Aſſyria* his Offences, upon his Humiliation.

Was there ever King of *Iſrael* ſo merciful as thou art?

Thou therefore, whoſe very Nature is to have Mercy, have Mercy upon me, ſpare me, and be not angry with thy Servant for ever, but for the ſake of Jeſus Chriſt, turn away thy Wrath from me, and be reconciled to me.

Accept the Sacrifice of a contrite Heart and grieved Soul, a wounded Spirit, a troubled Conſcience, pity me and ſpare me, though I have ſo grievouſly ſinn'd againſt thee.

It hath ever been thy Practiſe to be merciful.

They truſted and were not confounded.

Thy Mercies have been ever of old.

When I look at the Generations of old, I ſee never any truſted in thee and was confounded, and thou never didſt deſpiſe thoſe that called upon thee.

Remember thy Word unto thy Servant in which thou haſt cauſed me to hope.

Thou haſt bleſſed the Man that truſteth in thee, my whole Truſt is in thee, let me never be confounded.

Thy Mercies, O Lord, are comfortable, better than Life, many, plentiful, and tender, ſuperabundant, wonderful and infinite, preventing us, following us, compaſſing us, pardoning Iniquity, Tranſgreſſion, and Sin.

Thou art the Father of Mercies.

Thou ſpareſt when we deſerve Puniſhment, and in thy Wrath thinkeſt upon mercy,

Gently correcting, in the midſt of Wrath remembring Mercy.

It being of thy Mercy that we are not conſumed.

O how doſt thou wait to have Mercy upon us!

With thee is plenteous Redemption.

And thy Mercy and thy Pardon extendeth not only to ſmall Sins and Sinners, but thoſe that are great:

Such as *Peter*, who forſwore thee:

Such as *Paul*, who blaſphemed thee:

To the Thief on the Croſs:

To the Adultereſs, *Mary Magdalene:*

To *David*, and to *Manaſſes*.

Thou biddeſt thoſe that have play'd the Harlot with many Lovers, return unto thee.

And all thoſe are recapitulated and ſummed up by thy holy Spirit, for Comfort and Aſſurance of thy Mercy to us alſo in Jeſus Chriſt.

In whom thou haſt given us great and precious Promiſes, and in whom all the Promiſes of God are *Yea* and *Amen*.

Therefore Jeſus, thou Son of *David*, have Mercy upon me.

And by the Name Jeſus, be a Saviour to me.

Lord! do not ſo remember my Sins, as to forget thine own Name,

But hear me, forgive me, intercede for me.

O reconcile thy Father to me; ſay unto my Soul, I am thy Salvation.

Where Sin hath abounded, let Grace ſuperabound.

God hath concluded all under Sin, that he might have Mercy upon all.

O bleſſed Lord, thy Son, my Saviour, our Chriſt, once ſuffered for Sin; the Juſt for the Unjuſt: He came not to call the Righteous, but Sinners to Repentance.

He bids all that labour and are heavy laden, to come unto him; and therefore moſt holy God, bleſſed Jeſus, receive me, have Mercy on me:

Juſtifie me freely,

Sanctifie me effectually,

Cleanſe me thorowly,

Receive me graciouſly into the Arms of thy Protection, and unſpeakable Mercy, and ſecure me from all mine Enemies viſible and inviſible. *Amen.*

Deprecations.

O Lord, rebuke me not in thy Wrath.

Caſt me not off for ever.

Caſt me not away from thy Preſence.

Hide not thy Face from me.

Forſake me not, put me not to Shame, O turn away Reproach from me.

Let not mine Enemies triumph over me.

Deliver me not over to their Will, preſerve my Life from them.

Deliver me, O Lord, from Hardneſs of Heart, from Lewdneſs, Impenitence:

From Groſſneſs, Dulneſs, and Deadneſs of Spirit:

From all Impudence, or over-bold Confidence:

From a ſear'd Conſcience, and a reprobate Mind:

From the Sin unto Death, from the Sin againſt Holy Ghoſt:

From all Superfluity of Naughtineſs:

The Weight of Sin, the Luſts of the Eyes, and Pride of Life:

From all wicked and vain Deſires:

Hurtful, vain, unprofitable, fooliſh, and ſinful Thoughts:

From Deſire of Vain-Glory, or cheriſhing it:

From lying Lips, and a deceitful Heart or Tongue:

From Hands ſtretched out to Covetouſneſs:

From Feet ſwift to do Evil:

From Eyes or Ears open to Vanity or Deſtruction:

From Errors or Blindneſs of Judgment, Inconſtancy of Mind, ſinful Words and Actions, Envy, Hatred, Rancour, Malice, and Revenge,

Good Lord, deliver and preſerve me for ever.

Root out of me all Prophaneneſs and Superſtition, Pride and Indecency,

Anger and Contention, Swearing, Curſing,

Violent Paſſion, inordinate Affection:

And cleanſe me from all my Corruption, Deceit, Fraud, Lying, Slandering, Envy and Malice:

Take from me all Gluttony and Intemperance.

Give me the Virtue of Abſtinence and Temperance.

Take from me the Spirit of Uncleanneſs:

Give me the Love of Chaſtity:

Take from me all Love and Deſire to this vain World:

Give me the Love and Deſire of Heaven:

Take from me all Perturbation of Mind:

Give me a contented Mind:

Take from me the Heat and Violence of Anger:

Give me the Spirit of Meekneſs and true Humility:

Take from me all immoderate Care of this Life:

Give me the conſtant Care of eternal Life:

Give me all ſpiritual Joy:

Take from me all ſinful Joy:

Take from me all Haughtineſs of Mind:

Give me Compunction of Heart, Humility.

Now and ever good Lord deliver me.

In all my Prayers hear me:

In all my Thinkings, Speakings, and Writings, Inſpire, inſtruct, and direct me:

In all my Infirmities, pity and help them:

Out of all Temptations, reſcue me, O my God.

From all Falls, Fractures of Bones,

Diſlocations, noiſome and grievous Diſeaſes:
Good Lord deliver me.
From all Dangers of Fire and Water:
From thy Wrath and everlaſting Damnation:
Good Lord deliver me.

And let thy Grace, Mercy, and Bleſſing be now and evermore upon all thy faithful Servants. *Amen.*

Interceſſions for all Mankind.

I Beſeech thee, O Lord, for the Converſion of *Turks*, *Jews*, and *Heathens*, to the Truth:
For all Chriſtians:
That they may be ſtrengthened that ſtand:
And thoſe may be converted that are in Error:
For the Churches throughout the World:
That they may be united in Religion:
For our Church, that whatſoever is amiſs in it, may be amended:
For the King's Majeſty, and his Proſperity:
For all Chriſtian Kingdoms:
For ours, and each Part of it:
That it may flouriſh in Peace:
For the Clergy, that they may teach and live well:
For Wiſdom in the Council,
Integrity in the Judges,
Strength in our Armies,
Diſcretion in the Magiſtrates,
Obedience in the People,
The Proſperity and good Succeſs of Merchants, Husbandmen, Artificers and Tradeſmen, that they may live carefully and honeſtly in their Vocations:
For the proſperous Education of Youth in our Univerſities and Schools, and other Parts of the Kingdom:

For

For our Parents, Kindred, Friends, Benefactors, and Neighbours:

For those of whom we have the Charge committed to us, either in Church, Common-wealth, or Families:

For our Enemies, especially those that hate us without Cause, that God would convert them:

For those that commend themselves to our Prayers, and those whose Affairs and Troubles will not suffer them to pray as they ought:

For those who are in Affliction of Body or Mind:

In Danger or Want, in Prison, or condemned to Death:

For those that excel in Qualities of Mind, in Strength of Body, in abundance of Wealth:

That they exalt not themselves above their Brethren, but do Good with their Gifts and Advantages:

For those which undertake any notable Action which may redound

To the Glory of God,

The Peace of the Church,

The Honour of the Kingdom.

A Christian's Dedication of himself unto God.

I That am a wretched Sinner, here personally appearing, and prostrate before the Presence of the everlasting God, having in Remembrance the exceeding Mercy of his great Goodness towards me whom he hath created of nothing, preserved, sustained and loved, when I was most unworthy of any thing, whom he hath of his incomprehensible Clemency so often invited to repent; and whose Conversation and Amendment he hath so patiently ex-

pected; as alſo having in Memory, that at the Day of Baptiſm, I was ſo happily and holily vowed and dedicated unto my God to be his Child, and to live in his continual Service, do with Sorrow and Grief of Heart, bewail my great Guilt in that, contrary to the Profeſſion then made in my Name, I have ſo often and ſo highly diſpleaſed his glorious Majeſty.

I have ſo many and ſundry Ways, ſo execrably and deteſtably violated my Vows, prophaned my ſacred Promiſes, and employed my Soul in the Service of the World, the Fleſh, and the Devil, that I have thereby deſpiſed the Graces, and contemned the Goodneſs of God's divine Majeſty, and deſerved everlaſting Perdition. But now, at length recalling my ſelf, and in all lowly Devotion and devout Obedience, here caſting my Soul and Body proſtrate before the dreadful Throne of his Juſtice, I acknowledge and confeſs, and I yield my ſelf a moſt miſerable wretched Sinner, guilty of that Death and Paſſion which Chriſt once ſuffered for me upon the tormenting Croſs. But yet again turning my ſelf to the Throne of his infinite Mercy, and with all my Might, from the very Bowels of my Heart, deteſting the Iniquities of my forepaſt Life, I moſt humbly beg and crave Pardon for the ſame, with an entire Abſolution from all my Sins, even for the precious Death and Paſſion's ſake of my Lord and Saviour; upon whom, as upon the only Foundation of my Hope, I repoſe all my Confidence, and unto whom I promiſe and confirm again, I vow and ſolemnly renew the ſacred Profeſſion of loyal Service and Fidelity which was made in my Name, and on my Behalf in my holy Baptiſm, renouncing unfeignedly the Vanities of this wicked World, the Luſts of my ſinful Fleſh, and the Suggeſtions of the Devil; and converting

my

my ſelf to my moſt gracious and moſt merciful God, I deſire, deliberate, purpoſe and fully reſolve to honour him, ſerve him, love him, and obey him; now and for ever hereafter, giving and dedicating to him for this End, the Powers of my Soul, and the Affections of my Heart, and the Faculties of my Body to be his faithful, loyal, and obedient Servant for ever, without unſaying, revoking, or repenting me of this my holy and ſacred Promiſe, or any Part thereof. And I moſt humbly beſeech Almighty God the Father, Son, and Holy Ghoſt, to confirm me in this conſtant Reſolution, and to accept of this my broken and contrite Heart which he hath promiſed not to deſpiſe, entirely deſiring his fatherly Goodneſs, that as he hath given me a Will to purpoſe, ſo he would give me Strength and Grace to perform all holy Actions, through Jeſus Chriſt.

A Prayer for Acceptation of Acts of Humiliation or Abſtinence on Faſting-Days.

LORD Jeſus, who both by thy Word, and thine own Example, haſt taught us to deny our ſelves, and by the Apoſtle haſt counſell'd us to judge our ſelves, that we be not judged of the Lord; I offer unto thee this Act of Abſtinence, not out of a proud Conceit of ſatisfying thy Juſtice by it for the leaſt Sin, or meriting any the leaſt Favour at thy Hand; but in a pure Acknowledgement, that through my manifold Sins, I am unworthy of ſo liberal an Uſe of thy good Creatures, and even of the neceſſary Suſtenance of Life; in an holy Revenge upon my ſelf from former Exceſſes,

ceſſes, through Heedleſneſs and wanton Appetites; in an humble Deſire of bringing forth ſome Fruits worthy of Repentance; as alſo in Honour of, and Conformity to thy Hunger and Thirſt, Abſtinence, and Auſterity, voluntarily undergone by thee to expiate the Errors of our Exceſſes: Beſeeching thee graciouſly to accept of me and mine, as thou uſeſt to do to thoſe that love thy Name, and fear thy Wrath, and are diſpleaſed at themſelves for having diſpleaſed thee, and that judge themſelves, to prevent being judged of thee. Purge and purifie our Humiliation and Abſtinences, from all Hypocriſie, Vain-glory and Self-pleaſing, and offer it to thy holy Father, in the Union, and through the Merits of thy holy Abſtinences, for the averting of thy Judgments, and for procuring of thy Grace and Favour (for my ſelf and others) to the bearing down of the Body, and the bringing of it into Subjection, to the crucifying of the Fleſh, with the Affections and Luſts, for the diſpoſing of my Soul to the more free Influences of thy Divine Grace, to fit me for Prayer, Meditation, and all other Bleſſings wherewith thou uſeſt to crown the worthleſs Service of thy poor Creatures, infinitely beyond their Deſerts, in ſuch ſort as ſhall ſeem good to thee, and be expedient for us, to thy Glory, and to Glory of the Father, and the Holy Ghoſt, three Perſons and one God, World without End. *Amen.*

Evening Thoughts and Exerciſes, before going to Bed.

The Advice.

DO not dare to go to Bed in ſuch a State, with ſuch a Conſcience, in which you do not dare to die. For who can tell whether this Night your Soul may not be required of you. Having retired therefore, and ſet God before you, aud your ſelf before God, ſtir up your ſelf to an Act of Self-Examination thus, or to the following Purpoſe, beginning with this ſhort preparatory Collect.

Pardon, O Lord, this Day's Sins added to all my former Iniquities. Give me a clear Sight of, and hearty Sorrow for them. And enable me to walk more holily for the future, through Jeſus Chriſt our Lord. *Amen.*

The Meditation.

SEE, O my Soul, the Day is paſt, the Time of Working is over, the Night is come and invites us to Reſt, our Life is one Day ſhorter than it was in the Morning, and what if it be our laſt?

Our gracious Lord has given us this Day to ſerve him, and what Service have we done him, to work out our Salvation in? And what have we done towards it? How have we ſpent this Day? How has it paſt from our Down-lying to our Upriſing, to the firſt Hour, the third, the ſixth, the ninth, to the Evening, to this Hour, where was each Hour ſpent, and with whom, and in what Employment?

2. What

2. What were the conſiderable Paſſages of each Hour? What was done by us? What Devotions, Buſineſſes, Recreations?

Have we ordered our Converſations aright towards God in the Exerciſes of Religion, Prayer, ſpiritual Reading of the holy Scripture, or ſome good Books of Devotion, looking up to his Hand in all things that befel us, both the Good and the Evil, directing all our Doings to his Glory?

Towards our ſelves, in the Exerciſes of Prudence, ordering all our Affairs wiſely; of Temperance, moderating our ſelves, Actions, Appetites, Affections; of Courage, both doing the Good we had the Power and Opportunity to do, notwithſtanding the Difficulty, and the ſuffering Evil that befel us, bearing Afflictions, Pains, Loſſes, Injuries with Patience, and (as much as may be) with Chearfulneſs.

Towards others in the common Exerciſes of Reſpects, Juſtice, Charity in our proper Duties, according to the ſpecial Obligations of our Relations, Callings, Offices, *&c.*

How have our Thoughts been buſied about wholeſom good Things, or vain, impertinent, ſinful, dwelling upon ſuch with Delight? Our Affections, have they been ſet on Things above, or altogether on Things of the Earth? Our Senſes, how have they been diſciplin'd? Or have they been looſe or wanton, wandring, eſpecially our Eyes? Our Words, Have they been few, diſcreet, gracious? Or have they been light, vain, offenſive, boaſting, cenſuring? And our Doings, of what Worth in themſelves, or Benefit to others? Or have they been of little Worth in themſelves, or ſmall Benefit to others? Our Carriage, how grave, harmleſs, affable, obliging, patient, or otherwiſe?

How

How have we kept our Rule, our Hours, our Meaſures? Have we done all we are to do to Day? Our daily Tasks, our accuſtomed Devotions, our proper Buſineſſes, have we not exceeded (for there is the Danger) in our Refections and Recreations? Have we done every thing as we ought? Have unwilling Diſtractions ſtolen in upon us? Or have we been willfully negligent and careleſs in our Devotions? Our Buſineſs, Was it begun with that Purity of Intention, carried on with that Diligence and Induſtry, and with that Conſtancy and Unweariedneſs that was fitting, till brought to an End? Our Refections and Recreations, Were they uſed with that Sobriety as was meet, and broken off with Cheerfulneſs, to go freſh to our Maſter's Service again?

Were all Things done in their due and ſet Time? Or did we fail (otherwiſe than for Neceſſity or Charity) out of Inconſtancy in good Things, or Tediouſneſs of our proper Buſineſs?

4. Laſtly, Have we done what we might have done, by the Means afforded us, by the Opportunities offer'd us, ſuch Hints given, ſuch Impulſions moving, ſuch Occaſions inviting? Or have we done contrary, have we fail'd in any one kind, or more, in our Duty or Manner of doing it, by Omiſſion, not doing what we ought? And how often, and how deeply, and why did we ſo?

Then ſum up readily what comes to your Remembrance in every kind with ordinary Intention of Mind, and without much Study; ſuch hath been our Lord's Bleſſings, ſuch his Proviſions for us, ſuch his Scourges, (if any) ſuch Temptations to prove our Faithfulneſs; and for Return of Service, thus and thus have we done, no better, in anſwer to all his Love and Care for us.

All

All his Talents, Helps, Means, Opportunities, Impulſions, Reſtraints upon us, and theſe other Rebellions (if any groſs Sin) theſe Failings that we know of, and for our ſecret Sins, who can tell how oft he offendeth: And worſe than thus we had done, had not he upholden us with his Hands, prevented, ſupported, reſtrained us by his Grace. Lord, I know I have done amiſs, I have done Evil in thy Sight, thou alone knoweſt how much, how Evil.

Thou ſeeſt, my Soul, wherein thy Diſcharge lies, in a Peace-Offering of Praiſe, a Sin-Offering of Sorrow, and Contrition for Offences committed, with a Promiſe of better Obedience: Theſe make up the Evening Sacrifice, and with theſe prepare to meet thy God.

A Prayer to be uſed after the foregoing Examination.

O Lord, the Author and Giver of all good Things, whoſe Mercies are over all thy Works, have Mercy upon thine unworthy Servant, and deal not with me as I have juſtly deſerved at thine Hand. My Conſcience accuſes me, and my Sins, even thoſe of the Day paſt, added to all my former Guilt, bear Witneſs againſt me; and what ſhall I ſay unto thee, O thou Preſerver of Men? From the Bar of thy Juſtice I fly to the Throne of thy Mercy, moſt humbly imploring thy Pity and Commiſeration in the Forgiveneſs of my Sins, the Acceptance of my poor imperfect Services, the Quickning and Renewal of my Graces, and that thou wilt endue me with an unfeigned Deſire and Reſolution of Amendment, and a better Obedience for the Time to come. And now that

I am

I am about to lay me down to ſleep, O thou who neither ſlumbereſt nor ſleepeſt, vouchſafe, I beſeech thee, to watch over me for good. Give thine Angels charge over me, to protect and defend me from all Sin and Danger. Let my Sleep be quiet and refreſhing to me. If it be thy bleſſed Will, carry me on in Safety to another Day, and let me ariſe enabled and diſpoſed to ſerve thee faithfully in it, as becomes a Senſe of thy great Care over me, and Kindneſs to me. And never leave me nor forſake me, till thou ſhalt have fitted me for, and brought me to thy heavenly Kingdom. This I beg for thy bleſſed Son's Sake, Jeſus Chriſt our Lord. *Amen.*

I lay me down to take my Reſt, but thou only makeſt me dwell in Safety. Grant therefore, gracious Lord, that whether I ſleep or wake, live or die, I may be thine now and for ever. *Amen.*

A Prayer againſt Afflictions.

HEavenly Father, be with us in all our Streights and Misfortunes of whatever ſort. Let the preſent Inſtance of thy Wrath and Diſpleaſure, paſs over us, and the Cup of thy Bleſſing be ever amongſt us. Expoſe us not to thoſe bloody and grievous Conflicts with the Powers of Hell and Darkneſs, which thy Son ſuſtained for us: O lay no more upon us than thou wilt give us Strength aud Patience, through him and for him, to undergo and vanquiſh. Make us to triumph as Conquerors in this Victory over Hell and Satan, over all the Power of the Enemy, and over all the Evils that may at any time either befal or threaten us. *Amen.*

A brief

A brief Soliloquy by way of Admonition.

FOraſmuch as the Violence of Sickneſs, which ordinarily goes before Death, hinders us often from applying our ſelves in due manner to God, in our laſt Duties, ſuitable to that Eſtate: To prevent ſuch Hindrances, it will be to very good purpoſe, O my Soul, to make choice of ſome ſolemn Time of Retirement every Year, if not every Week or Day, to do ſuch Duties before-hand, as then we ſhould, but cannot ſo well perform.

An Exerciſe preparative to a good Death, conſiſting of ſeveral Acts of Piety, viz.

I. *Submiſſion* to the Sentence of Death.
II. *Thankſgiving* for all Benefits of the Life paſt.
III. *Confeſſion* of our Sins.
IV. A *Prayer* to die to Sin.
V. A *Petition* for the Virtues of the dying Jeſus, with ſpecial Recommendation of thoſe of our Charge to God's Grace and Bleſſing, and of our own Spirits into the Hand of God.

I. *A Submiſſion to the Sentence of Death.*

O Lord my God, in moſt profound Humility of Soul and Body, I caſt my ſelf at the Feet of thy divine Majeſty, adoring thee as my ſovereign Judge, who haſt pronounced againſt me and all Sinners, (in the firſt Man that ſinned) the Sentence of Death, ſaying, *Duſt thou art, and to Duſt thou ſhalt return.* In Homage to thy divine Juſtice, I ſubmit from my Soul, to the Sentence then pronounced againſt me, acknowledging it moſt juſt and

and due to me, both for that and infinite other Sins of mine, that I have ſince committed againſt thee.

As alſo in a thankful Remembrance of the bloody and ſhameful Death of thy Son Jeſus Chriſt, who, after he had ſuffered unſpeakable Sorrows of his Soul, in his Agony and bloody Sweat, offer'd himſelf up a Sacrifice for mine, and the Sins of the whole World. I reſign my ſelf wholly to thy Will, touching my Death, at leaſt I deſire ſo to do, for the Time and Place, and Manner, and all Circumſtances; that all be according to the good Pleaſure of thy holy Will. If thou haſt ordained that I die a painful Death, and even a ſhameful Death, or that I ſhould be forſaken, and caſt off by all humane Succours, ſo my God be ever with me, I ſubmit. If I ſhould be void of Reaſon or Senſe, by the Extremity of my Diſeaſe, ſo as to fall into any idle or even evil Words, any impatient, or otherwiſe undutiful Expreſſions towards thee, my God, any thing againſt the truly Catholick Chriſtian Faith, thy Houſe, or the Purity of my holy Profeſſion, or in any thing willingly to tranſgreſs the Precepts of the Goſpel, I yield my ſelf a living Sacrifice to thee, to do and to be done with as it ſhall pleaſe thee.

Only I make this Proteſtation, that I abhor from my Soul, and renounce, and hereby revoke all or any ſuch evil Words or Works, as none of mine, humbly begging this my Proteſtation may be entered in thy Book, being fully reſolved by thy Grace (if thou ſhouldeſt call me to it) to die for the Honour of thy Name and Religion, to thy Glory, and the eternal Salvation of my poor Soul, through Jeſus Chriſt our Lord. *Amen.*

II. *Having accepted the Sentence of Death, the first thing we are to do, is, to prepare for an holy Death, to be thankful to God for all the Benefits of this Life.*

GRacious God, the Fountain of all Goodneſs and all Graces, out of the Store-houſe of whoſe All-ſufficiency, Angels and Men, and all Creatures, have received all the Good that is in them, that they have, and that they can do. I bleſs and adore thy ſacred Majeſty for all thy Goodneſs to all, and eſpecially to me and mine, for all the Bleſſings of my Being and Well-being, from the firſt Hour of my Conception to this Day; from the Womb, and from the Breaſts, to my riper Years, to my Age of full Strength (to my gray Hairs;) for all thy Bleſſings in the Ordinances of Nature and Grace, and for the Hopes of Glory; for all the Bleſſings of my Creation, Redemption, Preſervation; for all the good Things thou haſt beſtowed upon me, and all the Evil thou haſt at any time kept from me, whether ſpiritual or temporal; for the abundant Supply of all my Neceſſities of Body and Soul; for all my Comforts of whatever ſort; for all thy Mercies in forgiving my infinite Tranſgreſſions; for all thy Patience in bearing with my Follies, and for thy Long-ſufferings in my Errors and Tranſgreſſions, expecting my Return; and for all thy Goodneſs in receiving thy Child, thy prodigal Child ſo graciouſly; for all the Gifts and Aſſiſtances of thy holy Spirit; for all the Means of Grace, and for the good Uſe made of any of them.

For all the Good thou haſt done me by thy ſelf or others, Angels or Men, the Miniſters of thy Providence to me, for the Good of my Soul and

and Body; and for all the Good thou haſt wrought in me, and for giving me Grace and Strength in the Diſcharge of my Duty to thee and my Neighbour; for all and every of thy Bleſſings in every kind, which are infinite for Number, and for Worth unvaluable, and every way unſpeakable: whatſoever from thy bounteous Hand I have received, I thankfully return my Heart and Soul in a moſt grateful Acknowledgement of thy infinite Bounty and my Unworthineſs, with the Tribute of all poſſible Love, Honour, and Praiſe, beſeeching thee, to the vaſt Heap of all thy unſpeakable Bleſſings, to add this one more of a thankful Mind, that with joyful Lips and a glad Heart, I may praiſe and bleſs thee all the Days of my Life, whilſt I have any Being here, and am in the Land of the Living, and in Heaven hereafter everlaſtingly. *Amen.*

III. *After Thankſgiving for all Benefits, it will do well to make a Confeſſion, and beg Pardon for all our Sins, and to do it as if it were to be our laſt.*

LORD God, who didſt make me for nothing elſe but to ſerve thee, and love thee, who art moſt worthy of all Love and Service, and to whom I have infinite Obligations ſo to do: With Shame and Bluſhing I confeſs I have not loved nor ſerved thee as I ought; nay, I have diſhonour'd thee and offended thee, as I ought not, doing what thou haſt forbidden, and not doing what thou haſt commanded: In my Thoughts, in my Words, in my Actions; by all the Senſes of my Body, and all the Powers of my Soul, and all the Creatures which thou haſt given to ſerve me in thy Service, tranſgreſſing thy Commandments infinite ways, by numberleſs Tranſgreſſions. O my Sins, my many Sins,

my grievous Sins, my Ingratitudes, my Unfaithfulneſs, my groſs and heinous Rebellions! O that my Soul were all Sorrow, my Heart full of Contrition, my Eyes of Tears (and if it might be Tears of Blood) to blot out my Offences againſt a God ſo glorious, ſo gracious; whom having all the Reaſon in the World to love, honour, and to pleaſe, I have ſo little loved, ſo much diſhonour'd and offended. If all the Torments and Martyrdoms in the World, all the violent and voluntary Sufferings that ſuch a Wretch could endure, were ſufficient to expiate my Faults, ſure I would (at leaſt I ſhould) undergo them to make amends for my numerous Injuries againſt my God, my dear, my bleſſed God. But alas! they cannot repair the leaſt Injury, nor ſatisfie for the leaſt of my Offences. But this is my Comfort, thy Son, my Saviour hath done it for me; he hath honoured and pleaſed thee in all holy Obedience, in all his Thoughts, Words, and Actions, by all his Senſes, the Powers of his Soul, and Members of his Body, and by all the Creatures of the World he made uſe of, yielding exact Obedience to thy holy Will for me, and by the Sorrows and Sufferings of his Soul and Body, made full Satisfaction for all my Sins.

Him therefore I offer up to thee, and all that he hath done and ſuffer'd for me, that of thy great Goodneſs I may be accepted to Pardon, Grace, and Favour through him, in whom thou canſt not but be well-pleaſed. Holy Father, look upon thy Son, thy beloved Son, and pardon thy ungracious Servant.

And, O bleſſed Lord, ſet thou thy Sorrows and Sufferings between my Sins and thy Father's Wrath, that his Juſtice being ſatisfied, I may be received to Mercy; and as to God, ſo to all Men and Angels, and all Creatures whom I have injured, do

thou ſatisfie all my Injuries and Offences, that none of them come in againſt me to accuſe me at that Day; but that I may have a clear and full Acquittance through thy Blood, O my dear Redeemer, whereby thou haſt fully purchaſed me, that I may be wholly thine. *Amen.*

IV. *A Prayer to die to Sin.*

LORD Jeſus Chriſt, who didſt die for me, to the End I ſhould no longer live to my ſelf, but unto thee who diedſt for me, and that ſo I might reckon my ſelf dead indeed unto Sin, but alive unto God in Righteouſneſs and true Holineſs; mortifie in me wholly the Life of Sin and of the old *Adam*, that all my Sins, and even the Affections and Luſts thereof, may die before me; that I may be perfectly dead to the World, and to my ſelf, and to all things elſe but thee. Mortifie in ſuch a manner, my Eyes, my Ears, my Tongue, my Hands, my Feet, my Heart, and every Member of my Body, and all the Powers of my Soul, that I may no more ſee, hear, or ſpeak, or do, or walk, or think, or wiſh, or make any uſe of any Member of my Body, or Faculty of my Soul, to the Service of Sin, but only to the Service of thee, my Saviour, that I may retain no other Thoughts, Affections, Diſpoſitions, and Habits, but ſuch as are conformable to thy Will, and thy Life; that having finiſhed my Courſe, and the Buſineſs thou haſt ſet thy Servant in this World to perform, when Death comes it find me not unprepared, but that I may receive, and welcome it as a Summons to a better Life, where there is no Sin nor Temptation, nor Miſery, nor Want, nor Pains, nor Death, but Bliſs and Happineſs, and

Joy and Fulneſs of Pleaſure, and Life for evermore. *Amen.*

V. *A Petition for the Virtues of the dying Jeſus.*

LORD Jeſus, teach me when the Time of my Diſſolution ſhall come to depart this Life as thou didſt, with the like holy Affections and Diſpoſitions of Soul that thou hadſt, that I may readily quit not only my Sins, and all that is unpleaſing to thee, but even all that is in the World, the chiefeſt of the allowed Comforts of it (my deareſt Friends) and even my ſelf, to be ready at thy Call as thou waſt at thy Father's. Teach me as thou didſt, earneſtly to commend to thy Father, the Care of thy holy Catholick Church, and eſpecially this Part of it here in *England*, my dear Mother, to keep her in Unity and Purity to the End. Teach me then (and even now and till then) to give good ſpiritual Counſels and Inſtructions to thoſe about me, as thou didſt to thy Followers. Teach me from my Heart to pardon all mine Enemies as thou didſt thine, and to pity and pray for them, with all other high and holy Leſſons of the Croſs; of Submiſſion to the Hand of God, his heavy Hand; of Patience in Pains of Body, and Sorrows and Heavineſs in Soul; Contempt of the World, Obedience to the Death, and all other thoſe Virtues which in the laſt Act of thy Life thou didſt in a moſt eminent manner practiſe in thy ſelf, leaving thy Pattern for an Example to all, and to me in particular, that I might practiſe them in my laſt Acts, and leave them as a Legacy to all mine. Particularly teach me the Art of true Love to, and of a right Care for all mine that I leave behind me; that as thou didſt commend thy bleſſed Mother to the Care of thy beloved Diſciple, ſo may I, all my

my neareſt Relations, my——my Friends; to ſuch as St. *John* was (if ſuch be to be had) beloved of God, and faithful in their truſt; that they may be ſo carefully inſtructed and bred up in Piety and Virtue, as to live in Holineſs and Righteouſneſs all their Days, that when they come to depart this World (as I am now a doing) we may meet and enjoy one another in thee, in Bliſs everlaſting. But if no ſuch there be, to whoſe Hands I may ſafely commit them, I reſign them over unto thee, the only Friend of the friendleſs, that thou conducting them, either by thy ſelf, or by the Miniſtry of ſuch faithful Friends of their Souls as thou ſhalt raiſe them up, they may ſo paſs with Innocency thro' the Things temporal, that finally they loſe not the Things eternal. And that I may not be ungrateful to all other my Benefactors whom thou haſt uſed as thy Inſtruments to convey thy Bleſſings ſpiritual and temporal to me, for what I can make no Return to them of, I earneſtly recommend them to thee, to the Riches of thy Bounty and Mercy to reward them ſevenfold into their Boſom, humbly beſeeching that they may find Mercy and abundant Recompence in the Day of Recompence, for all the Good they have done to me in thy Name and for thy ſake. *Amen.*

And now, my Lord, my Saviour, and my all, as having nothing in the World left me but my ſelf, (my Sins I have renounced, and all my Affections to them as none of mine) and the deareſt Pledges of my Love, which I have paſt over to thee as no longer mine, but thine, I caſt off from me all the Care of my ſelf, and caſt all the Care of me upon thee, waiting to put off this earthly Tabernacle of Fleſh, whenever it ſhall pleaſe thee, and return it back to its ancient Duſt, commending my Spirit (delivered from this Burden of Fleſh) by the

Miniſtry of thy holy Angels to be preſented to thy Father (as pure and ſpotleſs as thy divine Blood can make it) that among thoſe he hath given thee (according as thou haſt prayed) it may ever be where thou art. And now, what have I to do, having taken leave of Earth, and ſent my Thoughts and Deſires, and Hopes, and in them my Soul to Heaven, but to languiſh, and call, and cry, and not to ceaſe till I breath out my Soul into thy Hands. *Come Lord Jeſus, come quickly.* Amen *and* Amen.



THE

THE SACRIFICE OF A *Devout Christian,* OR HIS PREPARATION for, and RECEPTION OF THE Blessed Sacrament.

EVERY good Christian is presumed to understand that it is his indispensable Duty, not only to appear as oft as he can at the Lord's Table, but also to behave himself there with all the Fervour and Devotion that may be. Wherefore whenever any intend to present themselves there, let them remember to withdraw themselves from the World, according as their Circumstances will permit, to consider the great Things incumbent upon them, before, at, and

and after this bleſſed Sacrament. Let them weigh with themſelves our miſerable and undone Condition without a Redeemer; partly by reaſon of our original Corruption, but more eſpecially through our numerous actual Tranſgreſſions, and what great need we therefore all had of a Saviour, as alſo that our Buſineſs in coming to the holy Communion is,

To preſent before God the Father, the propitiatory Sacrifice of his dear Son, for the Atonement of our Sins:

To commemorate his Death and Paſſion, with the moſt profound Devotion and Gratitude:

To bewail, and condemn thoſe grievous Sins for which he paid ſo dearly:

To devote and reſign our ſelves intirely to the Divine Will:

To reſolve immoveably upon leading a new Life:

To get a lively Faith in Chriſt's Merits:

And to be in perfect Charity with all Men, taking Care that we have nothing to do with Malice, who have ſo great need of Mercy; ſtriving both to obey and imitate our bleſſed Saviour in all his imitable Perfections, who both bids us pray for our Enemies, and love them as he loved and prayed for his upon the Croſs, and that upon the Peril of never being forgiven our ſelves if we forgive not others.

And becauſe this is one of the difficulter Duties of Chriſtianity, let it be our ſingular Care to perform it as we ought. Let us ſay ſincerely, and from the bottom of our Hearts: "Lord, I will "unfeignedly, freely, and fully forgive all Injuries done me by whomſoever. I will love all "thoſe that hate me, and pray for all thoſe that "deſpitefully uſe me; and all this in Imitation of "the divine Pattern thou haſt left me.

But

But let us remember withal, that the great End of this ſacred Ordinance is, that Chriſt may dwell in us, and we in him, and by ſuch a bleſſed Union, may be conformed to him, and by the holy Spirit be even transformed into him, and may always live as he lived with the ſame Charity, Humility, Patience, Contempt of the World, Poverty of Spirit, Meekneſs, Reſignation, Temperance, heavenly-Mindedneſs, and all thoſe other Virtues that ſhone ſo bright through the whole Courſe of his Converſation.

Beſides theſe Ends hitherto mentioned, remember moreover, that it is your Duty for other weighty Reaſons, to attend upon this heavenly Feaſt.

Firſt, In Obedience to Chriſt's Command, *Do this in remembrance of me.*

Secondly, To own your ſelves in the Face of all the World, to be the Diſciples and Followers of the crucified Jeſus.

Thirdly, To offer up your Euchariſtical Sacrifices of Praiſe and Thankſgiving; to God the Father, for ſending his Son, his only begotten and dearly beloved Son to become the Price of our Redemption: To God the Son for his ſtupendous and unparallel'd Condeſcenſion, in vouchſafing to undertake this Office for us; and to God the Holy Ghoſt for aſſiſting us with his Graces, whereby to capacitate us for obtaining the Benefits hereof, begging of God to grant us a lively Faith, a true Repentance, a perfect Charity, and ſuch a thorough Sanctification of our Souls, Bodies, and Spirits, *that as he which has called us is holy, ſo we may be holy in all manner of Converſation.*

Let us endeavour therefore to come with ſuch a ſpiritual Appetite as that we may feel the Effects, and receive all the Benefits of this ſacred Inſtitution, for the Pardon of our Sins, and obtaining the

the Graces we want, and the Increaſe of thoſe we have; that all our Sins may be crucified at the Croſs of Chriſt, and we may have Strength and Power to ſubdue our Corruptions, may be purged and cleanſed from them, may be ſtrengthened in our Trials, comforted in our Troubles, ſupported in our Diſcouragements, aſſiſted by the divine Spirit under all Occurrences, and fitted and enabled for all the Parts of our Duty. In fine, whatſoever good Things we ſtand in need of for our ſelves, or our Neighbours, whatſoever Judgments we would be preſerved from, whatſoever Afflictions we want to be ſanctified to us, let us make our ardent Prayers to God, by virtue of the propitiatory Sacrifice of his Son now commemorated, for granting ſuch our Deſires. And ſo may we come experimentally to know and find, that there is no ſuch Curb to Vice, no ſuch Spur to Virtue, no ſuch Channel or Conveyance of Grace and Comfort, no ſuch Mine of ſpiritual Treaſure, no ſuch Cordial for a drooping Soul, no ſuch Fountain of uncorrupt and ſolid Conſolation, as a contrite, conſtant, and devout Participation of this bleſſed Sacrament: A Sacrament that brings a new Ability to be good, and to do good Works, without which it is impoſſible to be good at all. It gives a Foretaſte and Reliſh, as well as it is a Pledge of our celeſtial Fruitions, which yet none but the prepared Soul can feel. Here we receive an Increaſe of our Devotion, find our Love inflamed, and have a dreadful Awe of the divine Majeſty. And this again produces an afflictive Sorrow for our Sins, and ſuch a Hatred of Sin and Indignation at our ſelves becauſe of it, as is not to be expreſſed, except by thoſe who have felt the Smart of it.

Let

Let not then the moſt dejected, if truly penitent and contrite Sinner, be diſcouraged from coming to the Lord's Table. Let him rather bethink himſelf, what an unſpeakable Honour is done him, in being admitted to ſo near an Approach to the Almighty, and ſo intimate a Relation to his bleſſed Saviour, that Chriſt comes there to bleſs him with his Preſence, to waſh him with his Blood, to unite him to himſelf, to ſanctify him with his Spirit, to pardon his Sins paſt, to rectify what is amiſs at preſent, and to prevent the like for the time to come. And can he then poſſibly refuſe to gratify ſo good a Maſter, ſo gracious a Lord, ſo bountiful and munificent a Benefactor? What Stupidity, what Dotage is this? Who that has any Love for his dying Saviour, any Regard for his own Soul, any Deſire to be happy either here or hereafter, can any way dare to turn his Back upon this holy Communion, when moſt graciouſly invited to it? His only proper Inquiry is how he may come with the true Wedding-Garment, rightly fitted and prepared for ſo divine and heavenly a Banquet, and may ſo behave himſelf in all reſpects, as not to miſs of the ineſtimable Bleſſings there exhibited to the worthy Receiver. And to this end, he is to conſider well with himſelf what he is to do before-hand, by way of Preparation for it, and how to carry himſelf at, and after Receiving.

I. *For Preparation.*

THE beſt and moſt effectual Preparation for this Sacrament, is a holy Life; that we have heartily renounced all Vice and Wickedneſs, and made it our Care to grow and encreaſe in the contrary Virtues, behaving our ſelves continually as in the Sight of God, and not daring to allow our ſelves

ſelves in any thing we know to be diſpleaſing to him. He that is thus qualified may juſtly look upon himſelf as ready to communicate whenſoever an Opportunity preſents it ſelf, and needs not to withdraw himſelf, though his Warning for it be ſo ſhort or ſudden as not to allow him a Space for ſuch more immediate Preparation of himſelf, as he had uſed at other times to make, and would have now made, had he had earlier Notice. This therefore is the main thing to be looked after, and without which we can never reckon upon our ſelves as worthy Gueſts at our Lord's Table. But let us come thus adorned, and we need not doubt of a hearty Welcome.

And yet it will become the very beſt, and is more eſpecially neceſſary for others of a lower Form, when they have due Notice for it, to ſpend ſome time beforehand in trimming their Lamps, and fitting themſelves in a more particular manner to meet the Bridegroom: *Let a Man examine himſelf*, ſays St. *Paul*, *and ſo let him eat of that Bread and drink of that Cup*, 1 Cor. 11. 28. And agreeably hereto our Church directs, *To conſider the Dignity of that holy Myſtery, and the great Peril of unworthy Receiving thereof, and ſo to ſearch and examine your own Conſciences (and that not lightly, and after the manner of Diſſemblers with God; but ſo) that ye may come holy and clean to ſuch a heavenly Feaſt, in the Marriage-Garment required by God in holy Scripture, and be received as worthy Partakers of that holy Table.* And the leſs acquainted any one is with himſelf, the greater Diligence is required of him in this Search; that ſo by a Diſcovery of what his paſt Offences and Defects have been, he may be the more deeply humbled for them, and may the better know how to avoid the like for the remaining

* *Exhortation to the holy Communion.*

ing part of his Life. This is incumbent upon us at all times, in order to that Repentance which is neceſſarily enjoined all that would be ſaved, and which is indeed to be the Work of our whole Lives.

But never is this Enquiry more ſeaſonable, than when we are invited to God's Table, to partake of our Saviour's Body and Blood, exhibited to the faithful Receiver. And accordingly you find, that thoſe who have undertaken to treat of this Sacrament, have uſually taken occaſion ſo to recommend this ſort of Preparation, and to give ſuch Directions for the right Performance of it, that many well-deſigning Chriſtians have been apt to run into a contrary Error, as not thinking it ſafe for them to come to this holy Ordinance, though never ſo earneſtly invited to it, unleſs they are at liberty to take their uſual Time for Examination and Humiliation before-hand. I am afraid ſuch do not uſually examine and humble themſelves aright at other Times, or elſe they would not think themſelves ſo unfit for receiving, whenever they meet with ſuch a Diſappointment. But yet I am ſo far from diſcouraging theſe from a thorough Examination, before their coming to the Sacrament, where it can be, that I would earneſtly beg and beſeech them not to neglect it, and do aſſure them they will find it of ſingular Uſe to them, in order to a truly Chriſtian Converſation. The frequenter therefore the better, ſo it be but done with Contrition and true Repentance, as becomes the Religion you profeſs, and the Solemnity you are preparing for.

Self-Examination is an Act of the Soul reflecting upon it ſelf, in a general Survey of your ſpiritual State, comparing your preſent Condition with the Word of God, by which will quickly appear what *Good* you ſhould have done, and what *Evil* you ſhould

ſhould have not done, according to St. *Paul*'s forementioned Admonition, *Let a Man examine himſelf, and ſo let him eat of this Bread and drink of this Cup; for he that eateth and drinketh unworthily, eateth and drinketh Damnation to himſelf.*

Examine therefore ſeriouſly your Knowledge, your Repentance, your Faith, your Charity.

1. The *Examination* of your Knowledge in thoſe things which God has revealed to you is ſo neceſſary, that 'tis the very Ground of all your Service of God: For how can you do the Will of God aright, if you know it not? You ſhould therefore all your Life long, carefully exerciſe your ſelf in the Word of God, that ſo when you come to *examine* your ſelf concerning your Knowledge, you may with greater Comfort try your Fitneſs, whether you have attained a competent Meaſure of Knowledge in the Grounds of Religion, or not.

2. Your *Repentance*, which is a hearty Sorrow for offending God with an unfeigned Deſire of Amendment and laying hold on his Mercy, for Pardon and Forgiveneſs of your Sins. *Examine* carefully your Heart, to find out your own Corruptions, that you may the better avoid them, and the Puniſhment annex'd to them; for know this, that he that will not ſet his Sins before him here to his *Converſion*, will have them ſet before him hereafter to his *Confuſion*.

3. Examine your *Faith*, as St. *Paul* exhorteth the *Corinthians*, ſaying, *examine your ſelves whether you be in the Faith or not*, 2 Cor 13. 5. This is ſo neceſſary in this weighty Affair, that without it you receive nothing when you do receive: For how can you be perſuaded in your *Conſcience* that your Receiving is acceptable to God, and that the Merits of Chriſt Jeſus belong to you, without a right Faith in him.

4. Your

4. Your *Charity*, which is a free and hearty forgiving of thoſe that have offended you, and a Reconciliation of your ſelf, to thoſe whom you your ſelf have wronged.

Of what Importance the *Examination* of your *Charity* is, will appear from the Dangers that attend the neglect of it.

1. It hinders your *Prayers*, for how can you hope that God will forgive you, if you forgive not others, which is the Condition of your Prayers?

2. Want of true *Love* and *Charity* to your Neighbour hinders your *due receiving* of the *Bleſſed Sacrament*; becauſe the Sacrament is a Seal of Union and Communion, as with Chriſt, ſo among our ſelves. 1 *Cor.* 10. 16, 17.

3. *Love* is the very Badge whereby you are known to be Chriſt's Diſciples. *John* 13. 35. *By this ſhall Men know that ye are my Diſciples, if ye love one another.* Wherefore if you expect to receive the Benefits of Chriſt's Death and Paſſion, you muſt put on the Bowels of Mercy and Compaſſion.

Now that you may the better ranſack the ſecret Corners of your Heart, and try your doings by the Standard of God's Law, you will do well carefully to make uſe of the *Articles* of *Self-Examination* upon the ten Commandments, glorifying God where you find your ſelf not guilty, and humbly imploring God's Mercy and Pardon where you find your ſelf guilty, making firm Reſolutions of Amendment for the Future.

Articles of Self-Examination preparatory to the receiving of the Bleſſed Sacrament. 1 Cor 11. Try and examine your ſelves; if you judge your ſelves, you ſhall not be judged.

Examination upon the firſt Commandment.

1. DOST thou ſtedfaſtly believe there is a God?

2. Doſt thou believe his holy Word?

3. Doſt thou ſo believe, as to ſhew the Fruits of it in thy *Life* and *Converſation*, not ſetting up any *Darling Luſt* in Competition with God?

4. Haſt thou both in *Proſperity* and *Adverſity* put thy whole Confidence in God, or haſt thou by forgetting him put thy truſt in Worldly Aſſiſtances, and been over ſolicitous for the Things of this Life?

5. Doſt thou conſider that God's Eye is continually upon thee, that he is about thy Bed, and about thy Path, and ſpies out, and ſtrictly obſerves all thy Ways?

6. And art thou therefore careful to do nothing in ſecret, and by thy ſelf alone, even in the cloſeſt retirement, but what thou wouldſt have him privy to?

7. Doſt thou conſtantly aſcribe all thy good Succeſs to him, and praiſe and bleſs him for it? And doſt thou patiently bear, and ſtudy to make a good Improvement of, any Afflictions he lays upon thee?

8. Doſt thou love God above all Things? Or doſt thou earneſtly endeavour it, and heartily bewail thy want of Love to him?

9. Art thou reſolved to put thy Truſt in him, in all thy greateſt Streights and Difficulties, and not

not to be discouraged, though he seem to frown upon thee?

10. Dost thou fear God above all Things, so as never to Sin for fear of suffering in whatever Circumstances?

11. Dost thou abstain from Sins of Omission, as well as Commission?

12. Dost thou endeavour to be continually improving in the Observance of all God's Holy Laws?

Examination upon the Second Commandment.

1. DOST thou retain a true *Idea* of God, as a *Spirit*, not framing in thy Mind any Bodily Shape, or Form of him?

2. Dost thou pay that *Honour* or *Adoration* to such bodily Shape, or to any *Saint* or *Angel*, which is due only to *God?*

3. Dost thou not upon slight Pretences omit *Prayers*, both *Publick* and *Private*.?

4. Dost thou not too often pray without *Faith* and *Humility*, without *Fervency* or *Devotion*, drawing near to God with thy *Lips*, when thy *Heart* is far from him?

5. Dost thou mind to hear and read God's Word, and seriously and frequently to meditate upon it?

6. Dost thou take care to omit no Opportunity of Receiving the Blessed Sacrament? And dost thou set thy self to do it with all the Seriousness and Devotion that may be?

Examination upon the Third Commandment.

1. DOST thou use vain Swearing, or bitter Execration?

2. Haſt thou ſworn *falſly*, either in jeſt, or ſeriouſly, to the Prejudice of another?

3. Haſt thou ever had a Hand in attempting to ſuborn any one elſe to ſwear falſly?

4. Haſt thou broken thy Lawful Oath, or cauſed any one to break his?

5. Haſt thou heard others *blaſpheme*, *curſe* or *ſwear*, and not reproved them for it, or haſt thou encouraged it by thy ill Example?

Examination upon the Fourth Commanndment.

1. HAST thou accuſtomed thy ſelf to do any Work of Gain or Merchandize, or buying or ſelling, or wrought at thy Trade, or commanded thy Servant to work, or done any ſervile or unneceſſary Work on the Lord's-Day?

2. Haſt thou ſpent this Day in the *Holy Exerciſes* of *Prayer*, *Meditation*, *Hearing* or *Reading* God's Holy Word, or other *Pious* and *Devout* Books?

3. Haſt thou, as an effect of thy *Devotion*, extended this Day thy Charity to the Poor?

4. Doſt thou take care on this Day to repair duly to the Church to pay thy Devotions there?

5. Doſt thou conſtantly come both Parts of the Day?

6. Doſt thou beware of coming after the Service is begun?

7. Doſt thou behave thy ſelf ſolemnly and devoutly there? And in all Reſpects as becomes the Houſe of God?

8. Doſt thou avoid, as much as in thee lies, all Wandrings of thy Thoughts or Eyes there? And doſt thou preſently check them, as ſoon as thou art ſenſible of them?

9. Doſt thou diligently attend to the Word read and preached? And doſt thou ſtudy to treaſure it up in thy Mind, and reduce it to Practice?

Examination upon the Fifth Commandment.

1. HAST thou been *diſobedient* or *irreverent* to thy Parents by *expoſing* or *deriding* their Infirmities; ſlighting their Advice, murmuring at their Government, or wiſhing for their Eſtates, though at the price of their Lives?

2. Haſt thou been Loyal and Obedient to the King, and all that are in lawful Authority under him, not ſowing *Sedition* or *Schiſm* in Church or State?

3. Haſt thou paid due Honour and Reſpect to thy *ſpiritual Guides*, ſuch as labour for thy Soul? Or haſt thou deſpiſed them, with-holding from them their juſt Maintenance?

4. Doſt thou obey all their lawful Commands, and art thou reſolved ſo to do?

5. Doſt thou take due care of thy Children, to provide for them here, and to bring them up in the Nurture and Admonition of the Lord, that they may be for ever happy hereafter?

6. Doſt thou ſee to thy Servants likewiſe, to allow them all Neceſſaries, both for Soul and Body?

7. Art thou kind and gentle towards them?

Examination upon the Sixth Commandment.

1. ART thou guilty of *Murder*, open or ſecret?

2. Haſt thou promoted Quarrelling or Fighting?

3. Haſt thou by *Intemperance* haſtened thy own Death, or haſt thou by promoting *Drunkenneſs* or

other *Vices*, injured the Health of thy Neighbour?

4. Haſt thou had the Bowels of *Mercy* and *Compaſſion* to thy poor Neighbours, *miniſtring* to them in time of *Hunger*, *Cold*, or other *Extremities*?

5. Haſt thou not maimed, or hurt the Body of thy Neighbour?

6. Doſt thou duly reſtrain thy Paſſions, that they never break forth to the Prejudice of thoſe thou converſeſt with?

7. Haſt thou ever attempted the Life of thy Neighbour, either in Duel, or otherwiſe?

8. Art thou fully reſolved by God's Grace never to give or receive a Challenge upon whatſoever Provocation?

9. Art thou always ready to forgive and be reconciled to thy Enemies, upon whatever Provocation, rather than ſeek in any wiſe to revenge thy ſelf upon them?

10. Doſt thou uſe all proper means for the Preſervation of thine own Life?

Examination upon the Seventh Commandment.

1. HAST thou with Pleaſure entertained diſhoneſt Thoughts, wanton Diſcourſes, filthy Songs, or obſcene Books?

2. Haſt thou defiled thy Neighbour's Wife, or Daughter, or *thy own* Body by Adultery, Fornication, Inceſt, or other Uncleanneſs?

3. Haſt thou made any Attempts upon the Chaſtity of thy Neighbour, though without Succeſs?

4. Doſt thou utterly abhor the Thoughts of all unnatural Luſts?

5. Haſt thou laboured by Faſting, or other Severities, to ſubdue thy Body, or haſt thou not rather inflamed it with Luſt, by Pampering and Intemperance,

temperance, thereby incurring the Danger of the Apostle's Sentence, *That the Doers of such Things shall not enter into the Kingdom of Heaven?*

Examination upon the Eighth Commandment.

1. HAVE the Goods or Possessions of others made thee discontented with that State and Condition in which God has placed thee?

2. Hast thou not in paying of Debts or Wages, or in buying or selling of Goods, taken advantage of the Necessity or Weakness of thy Neighbour, thereby couzening or defrauding him?

3. Hast thou not gained, or endeavoured to gain, the Goods of thy Neighbour by Cheating, Robbery, or Oppression.

4. Hath not thy Idleness or Negligence in thy Trade or Condition of Life, or thy Looseness and Extravagance, put thee upon such dishonest and unchristian Practices, for thy Subsistence?

5. Hast thou not made a wrong use of the Law, to the Vexation, perhaps the Ruine, of thy Neighbour?

6. Hast thou ever received Things stolen, knowing them to be so?

7. Hast thou made Restitution according to thy Power to any thou hast at any time wronged, or encouraged others to it?

8. Hast thou spoiled or abused thy Neighbour's Goods, out of Malice, or Envy?

9. Hast thou not deceived thy Neighbour in any thing deposited with thee, or committed to thy Care, or Management?

Examination upon the Ninth Commandment.

1. HAST thou injured the good Name and Reputation of thy Neighbour, by *falſe witneſs*, *railing*, *whiſpering*, raiſing ill Reports of him, or haſt thou encouraged others to it?

2. Haſt thou raiſed cauſeleſs Suſpicions on him; or rejoyced when any Evil has befallen him?

3. Haſt thou dealt doubly with him, or through fear or flattery ſuffered his Cauſe to be betrayed, or his Credit blaſted, by thy not aſſerting the Truth on his behalf?

4. Haſt thou ſet thy ſelf to expoſe the Failings of thy Neighbour?

5. Doſt thou not too eaſily give Credit to Back-biters and Slanderers?

6. Doſt thou, putting away Lying, ſpeak always Truth to thy Neighbour?

Examination upon the Tenth Commandment.

1. HAST thou been always contented with that *ſtate of Life* which God has given thee, not murmuring at thoſe in a better Condition, or deſpiſing thoſe in a worſe?

2. Haſt thou not entertained ſecret Covetings in thy Thoughts with delight and complacency, not plucking out the evil Eye of Concupiſcence?

3. Haſt thou in any ſort wiſh'd Injury to thy Neighbour?

4. Haſt thou coveted thy Neighbour's Wife, or looked upon her to Luſt after her?

5. Haſt thou long'd after any thing elſe that is his?

6. Doſt thou watch againſt the firſt Motions, and Inclinations to Sin, to curb and reſtrain them?

Lord, have Mercy upon me, and write all theſe thy Laws in my Heart, I beſeech Thee.

The

The Devout Chriſtian having impartially examined into the ſeveral Miſcarriages of his Life paſt, and ſincerely reſolved upon an Amendment for the future, may proceed to humble himſelf before God in the Form following.

A Prayer of Humiliation and Confeſſion to be uſed before our Approaches to the Holy Table.

I.

O Eternal God, the Supporter of all our Hopes, our Comfort in time of Trouble, our Life in Death; my Soul in Sorrow and Anguiſh crieth unto thee; Hear, Lord, and have Mercy. Look upon me with Pity; for all my Hope is in thee. None elſe can comfort, none elſe can compoſe and ſettle my troubled Spirit, but thou alone. Behold me with Compaſſion proſtrate at thy Feet, overwhelmed with Sin and Guilt, and in the very Shadow of Death and Gates of Hell, unleſs thou reſcue and relieve me.

With Shame and Sorrow I Acknowledge that I have highly offended thy Divine Majeſty, by Multitudes of the groſſeſt Sins, having been * proud, vain-glorious and falſe, envious, angry and fierce, fretful and peeviſh, diſcontented and unthankful, ſenſual and covetous, exceſſive in my Paſſions, violent in my Reſentments, offenſive, injurious, and uncharitable, hating and refuſing wiſe Counſels, weary of the Offices of Religion, and ſoon forgetting what I ſay or do in them. I am apt to be ſinfully, as well as weakly diſtracted, and irreligious, even in my Performance of them, dull, dead, indevout, unactive

* *This Paragraph is to be uſed with Diſcretion, as each one ſhall find his caſe to be.*

unactive and unthinking in them, deſerving rather a Curſe than a Bleſſing for them. I cannot give a good Account of my Time. Nor can I number the Sins of my Tongue, or Heart. In my Sorrows I am impatient, under thy Chaſtiſements impatient and incorrigible, in my Calamities prone to murmur, in all my Reſolutions weak, in thy Tryals unfaithful, diffident of thy Help and Mercy, more diſpleaſed with my Puniſhment than with thoſe Sins which were the cauſe of it; ſharp in my Reprehenſions of others, but partial and unmortified as to my ſelf; I am ſo odious, that when I rake the unclean Kennel of my Heart, I have abundant reaſon to loath and abhor my ſelf, and to humble myſelf in Duſt and Aſhes; and could I but be brought to paſs an unbyaſſed Judgment upon my ſelf, I muſt needs appear exceeding vile in mine own Eyes; but alas! how much more muſt I needs be ſo in thine?

O my God, my Tranſgreſſions are innumerable, and the weight of them is intolerable. My Imperfections are ſhameful, my Nature corrupted, croſs and perverſe; and almoſt every Temptation draws me from thee. My Sins both of Omiſſion and of Commiſſion cry aloud againſt me, and are a burden too heavy for me to bear. What therefore can I do, what can I ſay unto thee, O thou Preſerver of Men? I am ſo vile, that I cannot expreſs it; ſo loathſome and deteſtable, that I even abhor my ſelf for mine Iniquities. How then can I expect that thy purer Eyes ſhould condeſcend to look upon me, or that thou ſhouldſt extend thy Favour to ſo polluted a Wretch as I find my ſelf to be? Shouldſt thou leave me to my ſelf, I were utterly undone, beyond all Hope, or ſo much as Poſſibility of Recovery. But bleſſed, for ever bleſſed, be thy Name, thou haſt opened a Fountain for Sin,

and

and for Uncleanneſs, and haſt encouraged the very worſt of Men to hope for Mercy upon their ſincere Converſion and Amendment; haſt ſent thy dearly beloved Son to take upon him our Nature, and to call not the Righteous, but Sinners to Repentance, and haſt bid all thoſe come unto thee, that are weary and heavy laden.

In a Senſe therefore of my own Unworthineſs and Guilt, I come trembling unto thee, humbly imploring thine abundant Clemency and Compaſſion, beſeeching thee through our Saviour Chriſt, that as thou hadſt Mercy on *David*, thou wilt have Mercy upon me; as thou hadſt Mercy upon *Manaſſeh*, thou wouldſt have Mercy upon me; as thou hadſt Mercy upon S. *Peter*, and S. *Paul*, thou wouldſt have Mercy upon me; as thou hadſt Mercy upon *Mary Magdalen*, thou wouldſt have Mercy upon me. Pity me, ſpare me, though perhaps I have more Sins, and fewer Tears than they. Yet have Mercy upon me, as thou hadſt upon them. I loath, I deteſt, I abominate my Sins, and my ſelf, becauſe of them. Wherefore, deareſt Lord, deſpiſe me not, but behold my Miſery, as the greater Occaſion of thy Mercy. And let thy pardoning ſo great, ſo vile, ſo wretched, a Sinner ſhew the greateneſs of thy Clemency and Compaſſion. Thou alone art the healer of our Breaches, the lifter up of our Heads, and I cannot diſtruſt thee ſince thy Goodneſs is infinite. Though my Sins are great, thy Mercies are greater; therefore cover with them all my Guilt I humbly beſeech thee. I am not worthy to look up to Heaven; but do thou look down from thence, and lift a miſerable Sinner from the Dunghil, and out of all the Mire of my ſinful Pollutions. Receive me graciouſly through the Mediation of my Bleſſed Saviour, and let not mine Iniquities be my everlaſting Ruine. *Amen.*

II.

II.

O my God, let me not periſh, but grant me the Help of thy Grace, and the Aid of thy Spirit, and ſave me from every evil Way. Enable me in every Thought, Word, and Action, to think, ſpeak, and do what ſhall be well-pleaſing to thee. Give me the Spirit of Courage and Mortification, that I may fight manfully againſt all my Sins, and be more than Conqueror over them. Support my Hope, encreaſe my Faith, enflame my Charity. Give me Patience in ſuffering, Meekneſs in bearing with the Faults of others, Severity in correcting and reforming mine own. Seal to me the Pardon of my Sins in this Holy Sacrament. In my Redeemer's Wounds let me find my Safety, in his ſtripes my Cure, in his Pains my Eaſe, in his Satisfaction thy Fatherly Kindneſs and Reconciliation to me. In his Croſs let me find the Death of all my Sins, and the Life of all needful Graces, in his Reſurrection my Victory, in his Promiſes my Security, in his Aſcenſion my Triumph, in his Interceſſion my Diſcharge, and a Title to an everlaſting Inheritance. And let thy holy Spirit deſcend upon me, with all his Gifts and Graces, that I may come fitly prepared to thy holy Table, may be accepted as a worthy gueſt, and there may rightly commemorate my Saviour's Love in dying for me, and may ſo apply the Virtue of his Sacrifice, as that it may be effectual to my Reformation and Salvation. Grant this, O Father, for the ſame my Saviour's ſake *Jeſus Chriſt*, thy Son our Lord. *Amen.*

Ejaculations immediately before your going to the Holy Table.

O Lord, I am not fit, nor worthy that thou ſhouldeſt come under the filthy Roof of the Houſe

House of my Soul, St. *Matth.* 8. 8. because it is wholly desolate and ruinous;

Neither hast *Thou* with me a fit place where to lay thy Head. S. *Matt.* 8. 20.

But as *Thou* didst vouchsafe to be laid in a *Stable* and *Manger* of unreasonable Beasts, S. *Luke* 2. 7.

As *Thou* didst not disdain to be entertained even in the House of *Simon* the Leper, S. *Matth.* 26. 6.

As *Thou* didst not reject the Harlot, a Sinner like unto me, coming unto *thee*, and touching *thee*, St. *Luke* 7. 36.

Nor yet the Thief on the Cross confessing *thee*, St. *Luke* 23. 43.

Even so vouchsafe, O Lord, to admit me also a forlorn, miserable, and excessively sinful Creature, to the receiving of the most pure, most auspicious, quickning, and saving *Mysteries of thy most holy Body and precious Blood.*

Wash me throughly from my Wickedness, and cleanse me from my Sin:

For I acknowledge my Faults, and my Sin is ever before *thee.*

Cast me not away from thy Presence, and take not thy holy Spirit from me.

I will take the Cup of Salvation, and call upon the Name of the Lord: I will pay my Vows unto thee now in the Presence of all thy People.

Behold, O Lord, thy beloved Son in whom thou art well pleased, and be in him reconciled to me.

By his Agony and Bloody Sweat,
By his Cross and Passion,

Good Lord, deliver me.

O Lamb of God, that takest away the Sins of the World,

Grant me thy Peace.

O Lamb

O Lamb of God, that takeſt away the Sins of the World,

Have Mercy upon me.

Glory be to the Father, and to the Son, and to the Holy Ghoſt:

As it was in the beginning, is now, and ever ſhall be, &c.

At your approach to the Holy Table.

LORD, I am not worthy, by reaſon of my Sins, to appear before *Thee*; but ſeeing it hath pleaſed *Thee* in *Mercy* to call me, behold, in all *Humility* I come,

Before receiving.

(Out of the Liturgy.)

GRant, O moſt merciful Father, that I receiving theſe thy Creatures of Bread and Wine, according to thy Son, our Saviour Jeſus Chriſt's holy Inſtitution, in Remembrance of his Death and Paſſion, may be Partaker of his moſt bleſſed Body and Blood, and that my ſinful Body may be made clean by his Body, and my ſinful Soul waſhed through his moſt precious Blood, and that I may evermore dwell in him, and he in me. *Amen.*

When thou giveſt thine Alms.

HERE, O Bleſſed Jeſus, I give to Thee, and to thy Members for Thee, (and eſpecially to thoſe of the Houſhold of Faith) ſome part of thine own, in humble acknowledgment for all thou haſt given me. Accept of this my free-will Offering for thy Goodneſs ſake. *Amen.*

When

When you ſee the Bread Broken.

O Vile wretch that I am, that I by my *Sins* ſhould thus *wound* my *merciful* and *loving* Redeemer!

When the Miniſter comes to diſtribute.

CHRIST with the Benefit of his *Death* doth now come to *ſanctify* and *comfort* my ſinful Soul, in full aſſurance whereof I am to receive theſe *Figures* and *Seals* at the Hand of his Miniſter.

Adding with the Miniſter:

THE *Body* of our Lord Jeſus Chriſt, which was given for me, preſerve my Body and Soul unto Everlaſting Life. *Amen.*

While you eat the Bread.

BLeſſed Jeſus, I do heartily believe that *Thou* waſt crucified on the *Croſs*, and that for me as well as *any other*; and as I have now *received* this *Bread* broken, whereby my *Body* ſhall be nouriſhed; ſo I *believe* that I alſo *receive* ſpiritually thy *Body crucified* with all the *Benefits* thereof, the full *Pardon* of my *Sins*, and the *Refreſhing* of my *ſinful Soul*. This I believe; Lord, help my unbelief for thy Mercies ſake.

Immediately before receiving the Cup.

O Bleſſed Jeſus, let the Blood that ran from thy bleſſed Heart waſh my Soul from all Sin and

Iniquity, and purchaſe me thy Heavenly Grace and Benediction.

O Lamb of God, thou haſt ſaid that he that eateth thy Fleſh, and drinketh thy Blood, hath Eternal Life.

Behold, the Servant of the Lord, be it unto me according to thy Word.

I come, Lord Jeſus, I come: O take me to thee, for thou loveſt me, and haſt prepared a Table for me in the ſeat of Love.

Adding with the Miniſter:

THE *Blood* of our Lord Jeſus Chriſt, which was ſhed for me, preſerve my Body and Soul unto Everlaſting Life.

After receiving the Cup.

IT is finiſhed: Bleſſed be the Name of our Gracious God; Bleſſing, Glory, Praiſe and Honour, Love and Obedience, Dominion and Thankſgiving, be to him that ſitteth on the Throne, and to the Lamb for ever.

O God, pour down thy Graces upon us, direct our Steps in thy ways, ſtrengthen us in thy Fear, confirm us in thy Love, and give us at laſt the Inheritance of thy Children. *Amen.*

Lord, now letteſt thou thy Servant depart in Peace according to thy Word:

For mine Eyes have ſeen thy Salvation;

Which thou haſt prepar'd before the Face of all People;

To be a Light to lighten the Gentiles, and to be the Glory of thy People *Iſrael.*

Glory be to the Father, &c.

As it was in the Beginning, &c.

I will

I will extol thee, O God my King, and I will bleſs thy Name for ever and ever. Every Day will I bleſs thee, and I will praiſe thy Name for ever and ever. Great is the Lord, and greatly to be praiſed, and his greatneſs is unſearchable. One Generation ſhall praiſe thy Works to another, and ſhall declare thy mighty Acts. I will ſing of the glorious Honour of thy Majeſty, and of thy wondrous Works. My Mouth ſhall ſpeak the Praiſe of the Lord: and let all Fleſh bleſs his holy Name for ever and ever. *Amen.*

Praiſe the Lord, O my Soul, and all that is within me praiſe his Holy Name; Praiſe the Lord, O my Soul, and forget not all his Benefits:

Which forgiveth all thy Sins, and healeth all thine Infirmities:

Which ſaveth thy Life from Deſtruction, and crowneth thee with Mercy, and loving Kindneſs.

Yea, like as a Father pitieth his own Children, even ſo is the Lord merciful unto them that fear him.

Thou art my God, and I will thank thee; thou art my God, and I will praiſe thee.

O give thanks unto the Lord for he is gracious; becauſe his Mercy endureth for ever.

Glory be to the Father, &c.

As it was in the Beginning, &c.

A Thankſgiving at home after the Holy Communion.

BLeſſed art thou, O Lord God, and bleſſed be thy holy Name for ever, who haſt now vouchſafed to feed me with the Bread of Life, and haſt given me to drink the Cup of Eternity, the holy and heavenly Myſteries of the Body and Blood of my Saviour; thereby aſſuring my Soul of

thy Favour and Goodneſs towards me, for the increaſe of my Faith, for the Pardon of my Sins, for the obtaining of my Peace, and all other Benefits of Chriſt's bleſſed Paſſion.

I now muſt humbly beſeech thee to aſſiſt me with thy heavenly Grace, that I may continue thine for ever, and be made a Temple of thy holy Spirit; and that having now Chriſt dwelling in me by Faith, I may accompliſh the reſt of my Life in Repentance and Goldly Fear, in mortifying my own ſinful deſires, and in keeping thy holy Commandments; for which end, guide me with thy Power, enlighten me with thy Word, quicken me with thy Spirit, elevate my Senſes; compoſe my Memory, and order my Converſation aright; for thou art able to do abundantly above what I can ask or think; by which thy great and bountiful Goodneſs towards me, thou wilt glorify thy Name in me, and bring me at laſt to thine eternal Kingdom of Glory, through him who is the King of Glory, my bleſſed Lord and Saviour Jeſus Chriſt. *Amen.*

I adore thee, I bleſs thee, I praiſe and magnify thy holy Name, O my God, for this and all thy Bleſſings beſtowed upon me in Chriſt Jeſus my Saviour. *Amen.*

O my deareſt Saviour, thou haſt now entered my Soul, never let my Sins remove thee thence. Give me a clean Heart, and renew a right Spirit within me. And having thus fitted me for thy ſelf, tarry with me, reign in me, guide and direct me, watch over me for Good, preſerve me in all Trials and Temptations, and never leave me, nor forſake me, till thou ſhalt have brought me to thy heavenly Kingdom. *Amen.*

What

What ſhall I render unto the Lord for all that he hath done unto me, I will take the Cup of Salvation, and call upon the Name of the Lord. Praiſe thou the Lord, O my Soul, praiſe the Lord. Worthy is the Lamb that was ſlain, to receive Power and Riches, and Wiſdom, and Strength, and Honour, and Glory, and Bleſſing. And oh! may All, both Angels and Men joyn together with me in one univerſal Hymn of Praiſe, ſaying with thoſe in the Apocalypſe; Bleſſing and Honour, and Glory, and Power, be to him that ſitteth on the Throne, and to the Lamb for ever and ever. *Amen.*

Another ſhorter Thankſgiving after the Communion.

I Give thee hearty Thanks, O moſt merciful Saviour, for thine ineffable Love, that by thy Death thou didſt redeem Mankind: I beſeech thee ſuffer not thy Body to be broken, and thy holy Blood to be ſhed in vain for me; but with thy bleſſed Body feed my Soul, with thy Blood quicken my Spirit, that increaſing by a little and little, I may become a fit Member of thy Church, which is thy myſtical Body, and grant that I may never depart from that Holy League, but may continue therein, ſerving thee in Hoſineſs and Righteouſneſs all the Days of my Life, *Amen.*

A brief Recommendation of ones ſelf to God.

INTO the Hands of thy ineffable Mercy, O Lord, I recommend my Soul, my Body, my Senſes, my Speech, my Counſel, my Underſtanding, my Thoughts, my Works and Deeds, all the Neceſſities of my Soul and Body, my coming in, my going forth, my Faith and Converſation, my courſe and end of my Life, the Day and Hour of my

Departure, my Death, my Reſt and Reſurrection; And oh that I may be with thy Saints and Elect for ever. *Amen.*

The Devout Penitents cloſe of all.

LET this Day, O my God, be noted in thy Book.

Do not thou forget my Prayers, nor ſuffer me to forget my Reſolutions:

For though I am weak, though I am unworthy, though I am unprofitable, yet I am thy Servant.

And here upon my bended Knees I humbly beg of thee that I may live and die ſo.

Lord hear my Prayers, and let my cry come unto thee.

Lord pardon my Prayers, and let not my coldneſs and wandrings, and infinite unworthineſs turn them into Sin.

Lord hear my Prayers, and let my cry come unto thee. *Amen, Amen.*

Some farther Directions how to demean your ſelves before, and at the holy Communion.

GOD, being the Majeſty whom Sin offends, of him *Pardon* is to be ſought, and *Confeſſion* the way to find it, without which we ſeem either to need no *Pardon*, or not to ſeek it; let therefore your *Confeſſion* be,

1. *Humble*, as the Publicans, becauſe you ſtand as a Priſoner before the *Judge* of *Heaven*, and a Supplicant for his *Mercy*.

2. *Hearty*, as the Apoſtles, becauſe of *God's Bar*, the Knower and Tryer of the *Heart*.

3. *Particular*, as King *Davids*, of what doth or ſhould moſt diſquiet the *Conſcience*. Such

Such are commonly Sins of a more *grievous* Nature, which greatly waſte and wound the Conſcience, as *Perjury*, *Murder*, *Adultery*, *Blaſphemy*, breach of Vows and Promiſes, againſt *Mercies*, againſt Knowledge and Conſcience, eſpecially ſince you laſt received the *holy Communion*,

Now if this your Confeſſion be not attended with Repentance and Amendment of Life, 'tis in vain, but as a withered Fruit, and to no End; for 'tis Integrity of Life which makes a pure Heart, and a quiet Breaſt, inſures your Repentance, pacifies your Conſcience, and makes you approach God's holy Preſence and Table, with an awful and devout Confidence,

Let this your Approach therefore to this ſacred Myſtery be with an *humble* and *entire* Devotion both of Body and Soul. The Body cannot be too reverent, becauſe the Myſteries are ſo high in which we draw near to God. The Soul cannot be too devout, whoſe Faculties are all to be improved to the beſt and uttermoſt to diſcharge her Duty aright in this great and holy Service. Therefore now, elevate your Mind to heavenly Thoughts and Contemplations of the Myſteries of Man's Redemption by God's miraculous Incarnation. Of his moſt bitter and bloody Paſſion. Of the bottomleſs *Depths* of his *Mercy* and *Compaſſion*, whereof you are to receive his precious *Pledges* and *Tokens*.

All this of, and with, and in your dying Lord and dear Redeemer, you are to have an actual Mind and Memory of, and him in all to admire, adore, and love for ever; offering up your reſolute Vows of Life and Death to his Service, To *give*, *forgive*, *do*, *ſuffer* any thing for *Him*, who having done this, will deny you nothing, nor will he ſee your Soul loſt, for whom all this is done.

A HYMN.

A Hymn.

Sweet Jesus, why, why dost thou love
Such worthless things as we?
Why is thy Heart still towards us,
Who seldom think on thee?

Thy Bounty gives us all we have,
And we thy Gifts abuse,
Thy Bounty gives us ev'n thy self,
And we thy self refuse.

My Soul and why, why do we love
Such worthless things as these?
These that withdraw us from the Lord,
And his pure Eyes displease.

Break off, and be no more a Child,
To run, and sweat, and cry,
While all this stir, this huge concern
Is only for a Fly;

Some silly Fly that's hard to catch,
And nothing when 'tis caught,
Such are the Toys thou striv'st for here,
Not worth a serious thought.

Break off, and raise thy manly Eye
Up to the Joys above;
Behold all those thy Lord prepares
To woe and crown thy Love.

Alas! dear Lord, I cannot love,
Unless thou draw my Heart;
Thou who thus kindly mak'st me know,
O make me do my part.

Still

Still do thou love me, O my Lord,
That I may ſtill love thee;
Still make me love thee, O my God,
That thou may'ſt ſtill love me.

Thus may my God, and my poor Soul,
Still one another love,
Till I depart from this low World
T' enjoy my God above.

To thee great God, to thee alone
One Coeternal Three,
All Pow'r and Praiſe, all Joy and Bliſs
Now and for ever be.

22:9:19

FINIS.